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THE FREEDMEN.

A NEW DISCOVERY.

LET us imagine that we have just now discovered the Negro. Surely that would produce fresh sensations. We might feel

> —— like some watcher of the skies
> When a new planet swims into his ken;
> Or like stout Cortez when with eagle eyes
> He stared at the Pacific—and all his men
> Looked at each other with a wild surmise—
> Silent, upon a peak in Darien.

Our discovery is not a new planet, nor yet the Pacific, but a multitudinous aggregation of human life. We find this life mainly domesticated in the southern section of our country. How those multitudes came to be there we are not supposed to know. But there they are, poor. Vast numbers of them, the poorest of the poor. The material substance gathered by the Negroes since the unmentionable days of 1863 when estimated in the aggregate sounds plutocratic in amount. But when the sum is divided by 8,000,000 the quotient is shockingly small. Learn the facts concerning the almost hopeless improvidence of the majority of those who could hardly be better than poverty stricken at the best. Draw your own conclusion as to the material condition of this newly discovered people. And then think whether you have sufficiently shared that beatitude of which David sang: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Abject poverty is the most favorable environment of intellectual degradation. Measure your new people by only two of the three traditional R's. How many cannot read? How many cannot write? Is life worth living in these times to the man who cannot read or write? Will life be worth living to the neighbors of that great host of strong animal forces steadily, rapidly increasing without adequate intellectual check or balance?

Abject poverty is rarely morally clean or free from most degrading superstitions. Having measured the material and intellectual want of your newly found people you are, perhaps, in position to observe and at least to roughly estimate their spiritual condition. Gauge them according to either table of the law. Test them by the example or by the Spirit of Jesus of Nazareth. Draw your own conclusion. And remember that "this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou has sent." John xvii;3. How shall they attain such knowledge? What is that to us?

But do not overlook the aspirations of the Negroes. There are oases in their desert. There are springing fountains and fruitful palms. The scene changes. Behold, hands, countless and unspeakably eager, outstretched for help. Hear a great chorus of voices, the voices of a great host, "like the

host of God;" voices more wierdly melodious the world has never heard; voices more urgently beseeching the ear of Heaven has never inclined to, voices of the blind by the way-side: "Jesus, thou Son of David, have mercy on us." Who shall compel them to silence? Or, by whom will the Son of David answer them? By whom shall they be brought to him?—*Henry T. McClelland, D., D.*

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THE HOPE OF THE NEGRO.

It is not social or political advantage that Mr. Booker T. Washington desires for his race, but help in their intellectual, moral and industrial development. These are some of the sentences in his notable address at Atlanta:—"No race that has anything to contribute to the markets of the world is long in any degree ostracized." "We should not permit our grievances to over-shadow our opportunities." "The opportunity to earn a dollar in a factory is worth infinitely more than the opportunity to spend a dollar in an opera house." It is right and important that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges." "No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. We shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life."

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The progress which the Negro race has made in this generation in industry, morality and education is a source of the highest gratification to all friends of the race, to all excepting those who expected a miraculous conversion.

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Christianity is responsible for our civilization, and is the datum line to which we must refer in all our measurements. Our enlightenment may be imaginary, the gleam of a myth, but it comes from the Star of Bethlehem.

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Nothing is more creditable to our colored friends and fellow-citizens than their disposition to help themselves. Nothing commends them more strongly to those who desire to help them.

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The honorable part which the Negroes made in the Atlanta Exposition marks an era in the development of the race. They made an exhibition illustrative of their actual progress and achievements during the thirty years they have been free, which not only delighted their friends, but astonished themselves. An editorial in the Atlanta Constitution says: "The Exposition grounds, as large as they are, do not contain anything more significant or more hopeful than the Negro Building and its contents." This is the first exhibition of its kind, but it will not be the last. Such displays accomplish two invaluable results: They give their white friends a new idea of the abilities and possibilities of the Negroes, and to themselves new courage, hope, ambition and self-reliance, the essentials of success.

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In the Virginia section we find the exhibit of the first Negro bank in America. It is located at Richmond, and is quite a large and prosperous institution. On a card hanging there are the significant words: "In 1860—slaves; in 1890—bankers."

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Results show that there is no department of skilled labor in which the Negro may not excel when properly instructed. Fine furniture, wagons heavy and light, tinware, iron work in almost any form, agricultural implements, brickmaking, plastering, plain and fancy needlework, carpentry, draughting and building are all largely and richly illustrated in the work of the schools. Along with these things is displayed such literary work as proves that it pays to train the Negro's head as well as his hand.

In one of the alcoves of the building are shown two shelves of published works by Negro authors.

The first book having a Negro author was published by Miss Phylis Wheatley, the poet, in 1773, and was commended by Gen. George Washington.

Benjamin Bannaker, the Negro astronomer, published an almanac, in 1796, that was highly commended by Thomas Jefferson.

There were 30 works of Negro authorship published before emancipation.

Professor W. S. Scarborough, LL. D., of Wilberforce University, Xenia, Ohio, is the author of a Greek text book.

There are five prominent works of Negro authorship read by white and black, the color of the authors not being known. The books are on their merits.

Negro authorship is to be found in history, biography, science, fiction, and in general literature.

* * *

A Negro has written a theological work that is used by theologians irrespective of race.

Negroes are the preservers of their own race history. To know them one must know their books.

There are 150 cloth-bound books of Negro authorship issued in the last 30 years, and ten times as many phamphlets.

The first conference of colored authors was held in Washington, D. C., Dec. 28, 1892.

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A large painting by a dentist in Little Rock portrays a scene familiar to everyone who has traveled extensively in the South. It is "A deadening," It represents the way common in some parts of the South of getting wood land into a condition to plant. The trees are girdled instead of being cut down. The land between these dead trees has been planted to cotton and an old Negro is there picking the ripened staple. The field is surrounded by a high rail fence. The effort is worthy of a pre-Raphaelite.

* * *

The thing that attracted attention was the cast of a Negro of heroic size, by Mr. W. C. Hill, the colored sculptor of Washington. The man has been manacled. The chain binding his hands together has broken, but though he stands erect, the bands are still around his wrists. The work is entitled "Chains broken, but not off." It represents powerfully the present hampered condition of the Negro.

GLEANINGS AT HOME AND ABROAD.

"God hath made of one blood all nations of men for to dwell on all the face of the earth."

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Christ came to preach not the love of kindred, but of humanity. He came not to teach men to love the children of their own bodies, but the children of God's spirit, their brothers by virtue of the breath of the one Father in their nostrils, their fellowmen. So far was Christ from seeking to lay an added emphasis on the duty of family devotion that again and again by example and by precept he warns us not to permit the ties of the lesser family to interfere with our duty and devotion to the greater family of mankind, Always He was seeking to call men out of the narrow paradise of selfish loves and interests, and make them realize the larger ties and greater duties that were theirs as sons, not of men, but of man, as brothers, not of this man or that man, but of all men.

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A woman teacher says one dirty little lad who comes from a dirtier negro cabin told me the other day how they "do at his home." He said: "We all gits round the fire of a night, an' me an' Van we sings them air songs an' tell them stories what you larn us to school of a day."

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Wherever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain—*Drummond.*

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A young missionary on the Congo, as he lay dying, prayed: "Father. I came to Africa to consecrate myself to thee. If, instead of receiving my consecration thou dost see fit to receive me, thy will be done."

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"Let us stop howling and saw more wood," says Bishop Turner to the Negroes. "We must stop complaining about lack of opportunity as presents itself; and when no opportunity presents itself turn to and turn up opportunity." This may have been suggested by Paul's phrase, "buying up the opportunity,"

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Says Mr. Booker T. Washington: At Tuskeegee we teach the students that it is better for them to spend their time and strength in becoming the leading carpenters contractors, truck gardeners, dairymen, in this town, instead of being too anxious to make stump speeches or go to Congress.

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Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty and ignorance.

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The work of educating the Negro is receiving the praise and help of people throughout the whole South. The rights of citizenship are being more fully recognized, and manhood, whether behind the pale face or behind the ebony, is commanding the respect of the intelligent classes.—*The Christian Educator.*

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When Christians are knocking, God is always opening doors, said Dr. Cyrus Hamlin.

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Barnabas Shaw reached Cape Town in 1815, expecting to plant the Gospel there; but the Dutch authorities, hostile to missionary effort, forbade his preaching. Disappointed, and compelled to turn his steps elsewhere, he bought a yoke of oxen and a cart, and with his wife set out for the interior, not knowing whither he went. Encamping at the close of the twenty-seventh day three hundred miles from their starting point, they discovered a party of Hottentots camping near them. And they soon learned that the men, headed by their chief, were on the way to Cape Town to find a missionary to teach them "the great Word." It is believed that had either party started a half-day earlier or later they would not have met. In connection with this "modern chapter of the Acts of the Apostles," read Acts 8:26–35.

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Bishop Whipple of Minnesota says that the first gift he received for Indian missions was $75 from a Negro school at Cavalla in Africa with the message, "Give it to carry the gospel to the heathen in America."

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Said Dr. Goodell in a charge to a young missionary just setting out for Western Africa: When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to abide, in your sinful heart.

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"The meetings of one heart," is the name they give in Africa to monthly meetings of preachers at the different stations.—*Life and Light.*

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Never before was the duty of evangelizing the Negro more imperative. Many are now half educated; and if left in this condition, without self-restraint or the fear of God before their eyes, they will constitute a dangerons element which each State aud community in which they dwell may well regard with alarm. The work so well begun must be carried on to the finish, which will not be reached until, as a race, they fully comprehend "what man is to believe concerning God, and what duty God requires of man."

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So very inspiring is the outlook to-day, the Board cannot doubt that the Church will still furnish the means to carry forward the work to which it is pledged "until devout men out of every nation under heaven do hear the wonderful work of God."

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It used to be fashionable to write on a woman's tomb stone, "She hath done what she could." But now we must write, "She hath done what she thought she never could do."—*H. M. Echoes.*

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I have sometimes in missionary meetings heard speakers talk about the needs of the Boards. That is a sadly illogical way of putting things. A man whose grocery bill is unpaid may just as well talk about the needs of his butler.—*Ex-President Harrison.*

A Hindu Christian who had grumbled much about the hard times one day gave a rupee for the mission. As he appeared more cheerful after this offering he was asked for an explanation and replied: "I never knew what it was to be grateful to God for what He gave me, until I began to give something, and that makes me happy."

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"The Life of the Christian home is the best treatise on Christianity," says Mrs. Paton in her "Letters and Sketches from the New Hebrides."

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THE OUTLOOK IN AFRICA.

Victor Hugo said, "The nineteenth century made a man out of the Negro, and the twentieth century will make a world out of Africa."

That prophecy is being fulfilled even before the twentieth century is ushered in. There are 12,000,000 square miles included between Cape Bon on the Mediterranean and Cape Agulhas 5,000 miles southward, and from Cape Verde on the west to Cape Guardifui on the east. Nearly all of this enormous domain has within a few years been parceled out among the nations of Europe. Forty-five years ago there was not a single steamer touching any coast of Africa; now fully 150 of these floating wonders of inventive genius and utility make regular trips to points along the east and west coast lines. Over 400,000 tons of European commercial products are dumped every year on the west coast alone in exchange for over 300,000 tons of native products brought on natives' heads, some of it for hundreds of miles from the interior. Unless Christian principles rule in the diplomacy of Europe the European wars of the next fifty years will be in Africa.

The day for the black races has dawned and Africa is to be the chief scene of their redemption. On this continent are crystallizing the forces for tremendous conflicts, commercial, racial and spiritual. Mohammedanism holds in its grip the northern half of the continent and is pressing southward. A native gave a mosque at Lagos, costing $25,000, and the sultan sent a special envoy from Constantinople to represent him at the dedication. Roman Catholicism is pouring in priests by the hundred. Two hundred tons of intoxicating drink are sent to West Africa from Christian countries every year. Superstition and witchcraft, under various forms of fetich worship, for many centuries have held multiplied millions in gloom and sorrow. More native Africans are being Mohammedanized than are being Christianized. Here is a great mission field.

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THE NEEDS OF AFRICA.

The Congress on Africa held in Atlanta, Ga., was participated in by many who have become eminent in the study and exploration of the Dark Continent, and by Negroes who are leaders of their race. One of the speakers, Rev. Orishetukeh Faduma, a gifted man of the Yoruba tribe in West Africa, emphasized the importance of self-supporting churches, and favored their establishment on the humble plane that would make their permanent existence possible. Mr. Heli Chatelaine expressed his firm conviction that there is a future for the Bantu people. He believes that within one hundred years they will reach a high stage of civilization, will be united in a great United States of Central Africa, speak and write a common language, and produce masterpieces of literature, science and art.

WORK AMONG THE FREEDMEN OF THE SOUTH.

Read at Chicago Presbyterial Missionary Society by MISS MARGARET CLELAND. Chase City, Va. Mission.

I am glad of this opportunity of meeting with you and of presenting one of the most important departments of the church's work, viz., the work among the Freedmen of the South.

I would not undervalue the importance of the Foreign work. We *must* do our whole part toward the evangelization of far

off India and Egypt with their millions of perishing souls.

I would not underrate the importance of the Home work. We *must* gather into our churches the wanderer from the fold, whether in the city on in the country; we *must* carry light and comfort into the hearts and homes that are burdened with sin and sorrow. * * * *

With 4,000,000 of Freedmen within our borders, the question arose, "What shall be done with them?" Humanity and Christianity answered, "Let them be educated and Christianized." The churches, among which was our own beloved church, entered with zeal and earnestness upon that work, and after more than 30 years of honest faithful effort in that direction. I assert to-night, without fear of contradiction, that not one of them regrets the time and money expended. The schools have been crowded to the doors, thousands of the best and brightest young colored people have been and are straining every nerve and making every sacrifice to obtain an education. Grateful to the churches that are furnishing the means, grateful, also, to the teachers who are instructing them, they are leaving no stone unturned in their efforts to secure for themselves the advantages that are offered.

I think we may regard their progress as a race as th miracle of the age. Where in history do we find its parallell? People rising in 30 years from the lowest depths of ignorance and superstition to the position which they occupy to-day. * * *

The question is often asked, "Do culture and refinement go hand in hand with education in the colored as in the white race?" We answer, "They do." Strangers have remarked publicly upon the marked difference between the appearance and conduct of the colored people within a radius of 15 or 20 miles about our mission stations and those of other places which have not had those influences.

We are often asked, too, about the effect of the missions upon the country schools. It is probable that nowhere is the good work accomplished by the mission school more apparent than in the district schools of the South. Ignorant teachers, blind leaders of the blind, are being replaced by those educated in the missions, who carry with them the modern methods of teaching, as well as the knowledge that they have acquired from the text books.

The colored people are, as a race, a religious people. Their religion contains much of superstition, but, with education, they are reaching out after something that is better and purer than the religion of their fathers. In our missions we find no difficulty in getting them to take part in our religious services. Young and old can be depended on to take any part and that without the least embarrassment. Of course they make mistakes. One good brother prays that we may be anointed with the Isle (ile) of Patmos; another, a father in Israel, asked that the mission teachers might have every blessing in life, and, at death, be taken to the infernal regions. But we gladly overloook such blunders, and give them credit for the honest heart that means to do and speak the right.

We are often asked about the barrels and boxes of clothing that are sent South from our Northern churches and missionary societies. The clothing is used for those who would not otherwise be able to attend day school and Sabbath-school, and is very acceptable. It is not given away, but is sold for so little that anyone can buy it. The money thus collected is used in buying goods to be made up in the sewing-school or in any other way needed.

Let me point you to a few specimens of the work accomplished by education among the ranks of the colored people. Booker T. Washington, President of the Tuskegee Normal and Industrial Institute, and the leader of the colored race to-day, both as an orator and as an educator, was educated at Hampton Institute, Va. In our own church there are Rev. J. L. Cook, Rev. W. M. Fowlkes, Rev. Johnson, Rev. E. K. Smith and others, who at the head of our colored mission stations are giving their time and talents to the uplifting of their people.

We are sometimes asked, "Are the colored people becoming more independent, or

will they always depend upon the Northern churches to furnish means for carrying on their schools?" Let Booker T. Washington answer. In an address in New York City, he said: "We do not expect the Northern people to educate all the colored people of the South, but we do expect them to help the South educate strong Christian leaders who shall go out into the dark places of the South and lift up their people," Our mission schools are full of those leaders—young men and women of Christian zeal and strong purposes who expect when they have received an education to spend their lives in the elevation of their own people.

I think we should be especially interested in the work among the Freedmen on account of the developments of the present season. I will not anticipate the discussion of the question that comes later in our program, "Shall the United Presbyterian church establish missions in Cuba," but if it should be decided to do so, who can do that work better than our Christian colored people who can endure the intense heat and the privations of that climate better than any others?

Let us as a church and as individuals waken to our responsibility, and let us see to it that the Lord's work in the Southland, as elsewhere, be greatly extended and the coming of His kingdom hastened.

TRIBUTE TO THE MEMORY OF REV. C. L. McCRACKEN.

In the death of Rev. C. L. McCracken, the United Presbyterin church has lost one of her most faithful, earnest and efficient laborers in the Southern mission field. He came to Henderson, N. C., in August of 1893, where he found the work of Henderson Normal Institute with its attendant responsibilities awaiting him. Besides the supervision of the school work, there remained to him the responsibilities of the two cottages in which from 40 to 50 boys and from 70 to 80 girls roomed. Controlling them and looking after their various ills and interests was no light duty. Mr. McCracken recognized the fact of the necessity of the education of these people along industrial lines, and also their need of their own newspapers and the ability of the race to conduct these. Acting on this conviction, he added the printing department. At his own expense, the type, press and all needed appliances were furnished. Out of each busy day he gave time to the instruction of many of the older pupils in type-setting and printing. Besides this he usually spent four hours each day in the class room.

To meet the growing demands of the work, it was necessary to enlarge and move buildings. To do this with the limited supply of funds the Board provided, required days and nights of careful planning. The supervision of the work, and in part the performance of it, fell to him. In this way he gave instruction to poor boys in carpentering, plumbing and painting. He spent each evening in his office preparing for the next day's work in his thorough manner; in reviewing new text-books and school literature; in keeping up an extensive missionary correspondence, and in talking over new methods of work with his teachers.

There was no remission of his labors on the Sabbath. Two sermons must be prepared and preached. For five years he toiled thus incessantly and each year more intensely. At the end of these years an exhausted physical condition made him an

easy prey to fever, and after two weeks of suffering he breathed out his spirit to "Him who gave it.

In all his work he was accurate, persevering and thorough, and daily proved himself a man of great but unassuming piety. We cannot better tell of the appreciation of his labors among this people than was given in the words of Rev. Shaw, (colored), former pastor of the Presbyterian church of this place, a part of which we quote:

"I never met a man who had a more exalted idea of the future possibilities of the negro race than Rev. McCracken. He believed, too, that our destiny was in our own hands. I thank God that it was my fortune to have been brought in contact with him. I am better prepared for my life work by having known him. In talking with him I have often spoken of the thoughtlessness and shiftlessness of our race as discouraging elements in the solution of the 'Race Problem.' But he would always say: 'Mr. Shaw, do not look at that class of people only; every race has the same to contend with. Think of the many noble men and women that your race has developed under so many discouragements.'

His mission 'to educate and christianize the negro,' was always kept prominent. If people of our own race at times antagonized his work it did not discourage him. But to know as he did that his work was appreciated by the great mass of our people was the joy of his life. No one was happier when we did well; no one was sadder, when we did wrong.

In his work, in all his sermons, there were three things that he always emphasized;

Christianity—a practical christianity, a christianity that carried with it morality and honesty and all that the life of Christ implies.

Education—a thorough education.

Industry.—How he emphasized this. He taught that it was sinful to idle away all or any part of the six days of the week; but it was not enough to labor. He insisted upon all of us saving our wages and purchasing homes. His life was an exemplification of the principle he taught."

His Christian character attracted to him the rich and the poor, regardless of race or denomination. In his company all felt that they were in the presence of a scholar, and there was no one more modest and easy of approach. He was industrious to the extreme. Much of the beauty of these grounds are due to his plans and efforts. Not an improvement has been made since he took the work in hand bnt he was in it, not only to plan and direct, but to lead in the work. If there was sickness in our homes, he was never too weary to visit us. If we called upon him to preach in distant towns he was always ready to go, even though his physical condition forbade him. We feel safe in saying that his death was hastened by overwork.

The principles which he taught are in the hearts of our boys and girls, of our fathers and mothers, and will be handed down from generation to generation. It has been truly said that the "community has lost a Christian gentleman and a scholar." But the colored people have lost more than that. They have lost an instructor and benefactor.

He gave the choicest of his days for us. There is nothing that we can say or do that will properly convey to his dear companion, and the United Presbyterian church who sent him to us, our appreciation of his life. His teachings, like the stone in Daniel's vision, which was cut from the side of the mountain, will grow in our hearts until the true principles of christianity, education and industry fill the whole Southland, and, crushed beneath the mighty weight, race prejudice and everything that is incompatable with the teachings of Christ, will disappear.

TEACHERS, HENDERSON MISSION.

IN AUNT DELY'S COTTAGE.

BY MARY A. P. STANSBURY, IN THE ADVANCE.

Aunt Dely is the old, black laundress who "does up" their cambrics and laces for the summer guests at the Prospect House. Besides her orphan grand-daughter Jinny, she is the only "person of color" whose home is within a radius of several miles of the little seaside village, and she keeps herself within certain limits, as exclusively as if she were "to the manner born." To whomsoever may pay a visit to her cottage,

she proves the most genial of hostesses—a *raconteur* interspersing her reminiscences with quaint touches of humor and keen analysis of human nature. But, as for returning the calls of her white neighbors and friends, except upon a purely business basis here, Aunt Dely draws a strick color-line.

"Oh, go 'long, honey!" she will say when urged to lay aside her peculiar notions of social propriety, "White's white and brack's brack, and yer aunt Dely's is g'wine to stay dar whar de Lawd put her!"

Little Jinny has always been her grandmother's pride and darling, and the beautiful and sympathetic affection existing between the two goes far to explain how the old woman has been able so easily to forego other companionship. As a child, Jinny was very clever, and gifted with one of those rare voices which are so often the heritage of her race. Walking past the cottage of a summer evening, one frequently heard the wierd strains of an old plantation hymn floating upon the air, Aunt Dely's voice, which still retained a strange, shrill sweetness, carrying the air, and supported by the young girl's mellow bell-like contralto:

> 'Jesus make de blind to see,
> Jesus make de cripple walk,
> Jesus make de deaf to hear;
> Walk in, kind Jesus!
> No man can hinder me"

Returning last summer after an absence of several seasons, I soon found my way to Aunt Dely's. The old woman was busy, as usual, over her ironing-table and, after giving me a hearty welcome and her easiest chair, she continued her work.

"You'll 'scuse me, missus, an' I keeps right along wid dis yer ruffle? I has to keep a-goin' now-days, all on account o' my Jinny needin' right smart o' close."

"Jinny? What do you mean, Auntie?"

Aunt Dely drew herself up. Despite much bending over her clear-starching, she never lost her natural stateliness of carriage.

"Jinny, she's done gone to school to Atlanta—yessum."

"Jinny—to Atlanta!" I echoed in astonishment.

"It's jes' dis-away, missus. Jinny ,she's mighty quick at book-la'nin', an' she could allays sing like a mockin' bird, dat chile could. I reckon, mos' like, you's heard her yo'self, missus?"

"Many a time, Auntie. Jinny is a lovely singer."

"Well, one o' de teachahs to de big school fo' cullid pussons down to Atlanta, she come up heah to de hotel las' summah, an' somehow or 'nothah, she got 'quainted with Jinny, an' peahs like she jes' tuk to her f'om de fust. An' she said as she'd nebah be satisfied twel dat chile hab a chance to go on a-studin', an' to get her voice—what was it she call it?—cult——"

"Cultivated, Auntie?"

"Yes, yes, missus, dat's it! Cult'vated. So, when she went back home she jes skirmished 'roun', an' foun' a place whar Jinny would do choahs fo' her boa'd an' she up an' sent fo' her. Jinny's been dar now nigh on to a yeah, an' she's gittin' along splendid—she sut'nly is!"

"But, Auntie," I cried, "how in the world can yon do without Jinny? You must be dreadfully lonesome!"

"Lonesome?" said Aunt Dely, setting her fluting-iron upon its stand, and looking at me over the tops of her spectacles. "Lonesome? Why, honey, huccome I sh'd be lonesome? When I thinks as how I'se a-wo'kin' to make my Jinny a eddicated lady—a cullu'd lady, I mean," she interpolated with dignity—"dat's comp'ny 'nuff fo' me!"

Brave Aunt Dely! It was Emerson who wrote, "A purpose is always a companion," and George Eliot who formulated the converse of the proposition, "What makes life dreary is lack of motive." Out of the experience of her own simple, unselfish heart, the old black woman had evolved, in homelier phrase the same wise philosophy.

Toiling through the long days over reeking tubs and hissing irons, her thoughts ran forward in sweet converse over the possibilities of the young life so much dearer to her than her own. Rocking to and fro, in the cool of the evening, at her old place in the cottage-door, what matter to her that her thin soprano must raise alone

the familiar refrain:

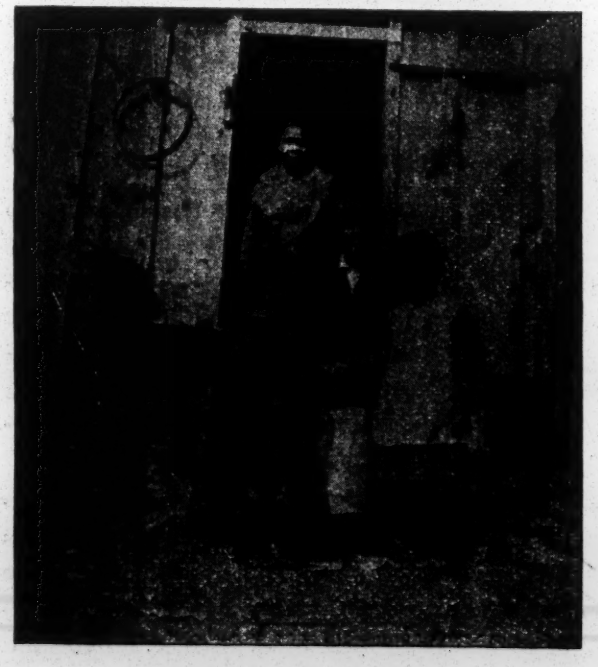
"Walk in kind Jesus!
No man can hender me."

when in her inner ear, the "cultivated" voice she loved, blended in sweeter than the remembered harmony? Old, poor, and sable-skinned, it was yet true indeed that "no man" could "hender" her from the enjoyment of the purest earthly happiness—that of self-sacrificing devotion.

Environment matters little. How often a weary, purposeless heart sickened almost unto death with loneliness beneath the purple robe of royalty, while to many another the solitude of the wilderness has become the meeting-place of high thoughts that as in the miracle of the bush, burn but consume not, with the fervor of a noble aim!

On the eve of his supreme trial, He who embodied in himself the perfect type of humanity and the apotheosis of service, cried in anguish of spirit to his friends, "Behold, the hour cometh * * * * that ye shall be scattered every man to his own, and shall leave me alone." Yet, in the same breath came the triumphant rebound of his self-consecrated spirit, "Yet I am not alone, for the Father is with me!"

From the Corresponding Secretary.



Mission Family, Norfolk, Va.

The work along the industrial lines is proving very satisfactory. Reports have been received from each station which opened in September. The teachers, with only about two exceptions, are just the same as last year. This is fortunate for the work, so that teachers and pupils, understanding all the ins and outs, may get down to solid work at once, and no time is lost. We are glad to know that the exhibitions of work done at the various stations have awakened interest anew in many places. The old saying that "Seeing is believing" seems trite in this case. The farm has prospered, and the reports show prospects for a very fair crop. A new cottage is being built to replace the one burned last year; also two are being repaired. This is the time for picking cotton, and is the busiest season of the year in the part of Alabama in which our farm is located. After the cotton is all picked, then comes the ginning, separating the cotton from the seed. The cotton is baled and sold at such time as the Superintendent (Mr. Oliver) finds the price is such as to justify the sale. The seed could be sold to advantage to the oil-mills, but as it is considered an excellent fertilizer we have tho't best to use it to improve the land. Soon the crops will all be in, and as soon as they can be shipped to market we will know the results of the third year in farm work, i. e. financially. The good, wholesome training these people are gaining is working in a practical way, and is hard to estimate. It will require several year's work before we can expect to see fruit in that direction. We are fully persuaded, however, that good is being done.

We would like to impress the financial need of this department strongly upon our friends. The treasurer showed in her report for October 1, that there is not nearly enough funds on hands to pay the salaries for the month. Will all societies please take special notice and send in their contributions as early as possible, so that we may not be obliged to incur any debt. It will soon be the season, also, when clothing will be much needed at most of the stations, those in Alabama and the one at Henderson, N. C., being the most needy. A directory for sending is given in this issue of the

MAGAZINE, which it would be well to preserve for reference.

Send all money to Miss E. J. Sloan, 170 Liberty Avenue, Pittsburg, Pa. For all desired information in regard to the work, address C. JANE VINCENT, Cor. Sec'y, Freedmen's Dep't Women's Board. 159 North Ave., Allegheny, Pa.

First Impressions of Freedmen's Work in Henderson, N. C.

IT was no easy task to leave the Ellison congregation and true friends there to take up work in a strange land and among a strange people. Only the conviction that God, through the Board, was calling us to this work made it possible for us to leave our much loved Illinois home and come to the ,'barren wastes" of North Carolina. From the day on which it was decided that we were to come to Henderson, plans and pictures were in the mind of what the work should be. At the close of the first six weeks I am glad to be able to say that our conceptions of what the work should be has undergone very little change.

We came determined to look on the bright side of everything, and no doubt that has been a great help to us. Had we come expecting a martyr's life the impressions would probably not have been so favorable, The reception by the white people has been more cordial than we expected, and thus far there has been little or no ostracizing. On our first view of the mission buildings we almost exclaimed, "O! My! Have they no paint in North Carolina?" They are well located and the surroundings are pleasant, but very much out of repair. Paper and paint inside, paint outside, green lawns and entirely new buildings for dormitories, are needed. On the whole the "Teachers Home" pleased us. With some repairs and improvements it would be as comfortable as one need desire, especially when it is the 'mites" of the people that make it possible for us to have it at all.

Our good thoughts took to themselves wings when we entered the boys and girls dormitories. Instead our hearts were filled with what might well be called "righteous indignation;" "Are we expected to teach pupils higher ideals of home life in such places as these?" Could I picture the narrow, long dark halls and the black walls, and then the small dreary rooms where three and some times four or even more boys or girls are expected to sleep, three in a bed, study, cook and eat, I am sure the hearts of the people would be touched, and money for the Henderson dormitories would be cheerfully given. We do not ask for either elegance or luxury, but we do feel the need of comfort and respectability. Of this rest assured that our first impressions are that great good cannot come to the dormitory students so long as the present plans are carried out. When we realized the great need of buildings, and money, and the many needs of the people, the prayer naturally followed that wisdom from on high might be given and strength spiritually, mentally and physically for the great demands that are made.

We looked in open-eyed astonishment at the number of colored people, and especially at the children that literally swarm in Henderson. Their poverty and ignorance can scarcely be described. Their ignorance is pitiful, and yet often times comical. The white people are often as ignorant as the colored. A man came one day to sell Mr. Porter a cow, and he assured him a number of times that several "big" men in Henderson knew her and would give "recognizes" of her. A teacher recently read a letter for a colored man in which the writer asked to have his love "recovered" to the friend's wife. A student a short time ago referred to the "republicans and sinners." Sometime ago a gentleman was buried in his yard near the road that leads to the chapel. One said, "Mr. McCracken might ring that bell long as he wanted ter, but he needn't think she's guine ter come long dat road, on nights dar war no moon."

These things are laughable, yet it impresses one with the fact that Christian education is the hope of the people. We have asked ourselves the question many times, "What must we teach, and how must we act to accomplish that which God and

the church has sent us to do?" When we look at the brick colored soil, which reminds us of the blood shed in the sixties, and the white sandy soil that almost blinds the eye, and the great poverty of the people, we feel that more industrial training is needed. When we asked ourselves the question, "How would Christ treat these people if he were here?" it did not take us long to decide that as for us we would have to come into close touch with them, and make them feel that we are their brothers and sisters in Christ, and that their interests are our interests. We cannot imagine Christ trying to lift them up, reaching to them with a ten foot pole. He did not believe in castes, especially among his workers.

A pastor or a teacher can kill himself from overwork in the North just as he can here, and it is as easy to shirk work here as there. We are not disappointed in the people, but, considering the training and advantages they have had, they compare favorably with the whites, and are no more ready to copy, and no quicker to take advantage. We are disappointed in the country and the white people in general. There seems to be no ambition to climb upwards. The buildings, and in fact everything, has a "backwoodsy" appearance and seems fifty years behind the times. Wages are low, but we are often tempted to say they get all they earn, for everybody is so slow. Two wheeled ox-carts, as clumsy looking as you can imagine, are to be seen at every turn. "Razorback" hogs picketed out in the back yard is no uncommon sight.

Is is any wonder the teachers do not care for pork? Notwithstanding that everything is different and that we miss many of the pleasant associations of the North, our lives are cast in no unpleasant place, and we are not martyrs by any means.

MRS. A. N. PORTER.

Summerfield, Ala.

The fourth session opened with 98 present. The sewing department opened Aug 3 with 67. Sabbath-school numbers 150 and the regular attendance is 115. The scholars are becoming much interested. The Mother's Meeting will resume its work as soon as the mothers can be spared from the field. The societies which gave us Christmas presents which made the children exceedingly happy, are the Juniors of the First church, Xenia; Young Ladies M. S., of 4th church, Pittsburg; L. M. S., of West Hebron, N. Y.; Y. L. M. S., of 1st church, Allegheny. In the rural districts in the Black Belt, school teaching and household drudgery are limited to the incessant requirements of the cotton crop. This has caused our missions to make many changes in methods which were thought best suited to the immediate surroundings.

Regular attendance and a full school can be possible only when there is nothing to do in the field. But under the pressure of such disadvantages, the number of scholars who work during the busy seasons and save the small earnings, which they make on "rainy days," to buy books and such clothing as their small means can afford, is increasing every year. They are not only making progress in their studies but are becoming more acquainted with the word of God. To such we extend a helping hand and we cordially invite our friends to assist us in giving them such encouragement as they really need. A pleasant episode occurred in the closing of a social given by Mrs. Cloud to her Sabbath-school class, numbering 56. Just before prayer was offered she request that passages from the Bible be recited; all present but two promptly responded with verses, naming the chapter in which they were found. If these children can be kept under such influences, our efforts to prepare them for usefulness will not be fruit less. Many thanks to the societies which have so kindly assisted us in our work.

Please address all goods to P. C. Cloud Summerfield, Ala., via Selma, (Ala.)

Yours in Christ,

P. C. CLOUD.

Knoxville and Missions Further South.

The college at Knoxville opened on October 3 with a larger enrollment than usual, especially in the classes of the Normal department. The teachers, old and new, are all here; but Miss Agnes Kyle, who has

come to take the work Miss Wallace laid down, is quite sick with pneumonia. Miss Jennie McCahon, our Bible reader, who had expected to take her vacation this month, has consented to wait and fill Miss Kyle's place for a while. It is a severe trial to be laid aside just when it seems the most necessary for everybody to be active. Mrs. Dr. Love, too, has been detained by illness for a time at her old home in Ohio, but she expects to be with us soon.

The religious work has been kept up during the summer by those who remained here, but there were many drawbacks, and we are glad to have school opened again and teachers and students all in their places.

Recently quite a number of colored soldiers visited us from the Sixth Virginia regiment camping near us. We hope many of these boys will become interested in our work and either come to school themselves or induce somebody else to come. One of our last year's graduates has charge of the Y. M. C. A. tent at the Third North Carolina camp, about a mile from us.

The new Elnathan Hall, finished last spring, is very nearly full today—the second day of school,—and that means that we shall have to be hunting room to stow our girls away before the first month is past.

The mission at Athens, Rev. J. L. Cook, pastor, had to close school for awhile soon after opening, on account of diphtheria.

The Alabama missions are having several weeks intermission now, as it is time for picking cotton, and all the people—men, women and children—are needed in the fields. Rev. John Arter has just begun work at the Prairie mission where Mr. Oliver has charge of the large farm owned by the Women's Board. An urgent appeal has come to us to open a mission about six miles from this place. It has been referred to the Board. Summerfield and Miller's Ferry report the work in an encouraging condition, and Canton Bend in asking for a church organization. At the Camden mission, at its communion in September, the first since its organization, seventeen new members were received, making thirty-three in all.

God is opening many doors wide to us; we need your prayers for grace to enter in.

MRS. IDA M. FRENCH.

Knoxville, Tenn.

FOREIGN NEWS BUDGET.

Mrs. E. N. Giffen gives news from Cairo of date September 5:

There has been so much crowded into the past month that it is hard to realize that it is five weeks since we returned from our few weeks holiday in Ramle. We returned at 8:30 o'clock in the evening and found the church crowded with an intelligent audience, to hear a temperance lecture by Mr. Ekhnookh, of Assiout. He had given something of the same the evening before at Tanta. All whom I heard speak of it pronounced it good, and by the clapping of hands one could tell that some parts of it at least were well received. Presbytery met on the 9th day of August and adjourned on the 12th at 11 p. m. The weather was pretty hot that week, and as there were three sessions daily, lasting from 8 a. m. to 10:30 p. m., I think all were glad when it was decided to let committees do some of the work and report at the winter meeting. One of the special objects of this meeting was to consider the division of presbytery, but as official information had not yet been received from the General Assembly nothing could be decided. Most of the time was taken up discussing rules for church government, things which at home are settled by state laws, must here enter into the church.

Soon after presbytery was over, the missionaries from the upper country began to return to their work, most of them stopping in Cairo for a few hours, a night or a day, while some went through without stopping, which makes rather a tiresome journey during the hot weather. We were glad to have a short visit from Mrs. Hogg on her way to Assiout. She has come for the winter, in the hope that her strength may be revived. Our Cairo schools reopened this morning with a good turnout of pupils.

This morning, about half past 5 o'clock, a man came for me to go to see his wife. I went in fear and trembling, knowing that I could do little for her. I found a native woman doctor and some others with her, and when I learned that they had been with her for three days I concluded it would be best to have a proper doctor, but when I went for him he advised me to take the woman to the Government hospital. I did not like to undertake the responsibility alone, so I drove by the mission house and got Miss Thompson to go with me. We put the woman into a carriage and took her to the hospital, and in less than an hour the nurse took me in to see the mother and a daughter, both looking very comfortable. I trust all will continue to go well, for these people shudder at the very mention of *hospital*, and if anything should happen, of course it would be because we took her there. This was the reason the doctor did not want to undertake the case. He said she would not receive proper care in her own house, and if anything should happen, the doctor would have to bear the blame. I think I never felt so thankful for doctors, nurses and hospitals as I did this morning, after the woman was so quickly relieved of her long suffering, which in all probability would have cost her her life had

she not been taken out of the hands of that ignorant native woman. Dr. Milton (an Englishman) and Dr. Haberb Khayatt (an Egyptian) have recently opened two hospitals in Cairo, with English and German nurses. We wish for them every success.

Great things can be accomplished with plenty of money. The sta e of our Egyptian mission's indebtedness to Mr. Miller, our banker, is growing more and more alarming. What is to be done?

Miss A. Y. Thompson gives further news from Cairo:

Perhaps the most interesting thing I can write this month is something about our Mohammedan friends here. Last night one of them came from a neighboring town and spent the night with one who was baptized some months ago The latter had just returned from a distant part of the city, where he had gone, Bible in hand, to plead with a Copt who was about to become a Moslem. Our friend was delighted that he had quite a good audience to listen to his presentation of the truth in that needy part of this city, so he was happy to see any one with whom he could continue to discuss the Christian religion. The points that gave the visitor trouble were the change of the Sabbath, fasting, and the Trinity, and those of us who listened to the remarks and questions cou'd not help thinking that he was not far from the kingdom of Christ. This is the man who has been so zealous in distributing temperance tracts and in getting people, Moslems and Copts, to sign the pledge. In speaking today to a freed slave about the present war in the Soudan, she revived a good many memories of the war in Egypt in 1882, and the state of terror at the time, and the wonderful difference there is now under British influence, for Christians especially. She told me that her town is five days south of Omderman, and she still remembers a good deal about the place and people where the Anglo Egyptian force now is. May the war soon cease, after the country has been opened to the gospel.

Mrs. May Rose Hart, of Asyut, Egypt, writes:

Two months ago we were all tired out and glad to get away from the heat of Asyut, but I t l ink we are all quite as glad to get back again, and to get settled to our different duties. A busy time it is for all, making their beginnings for the year's work, but we have much for which we may be thankful and much to encourage us. Personally I feel that our greatest cause for thankfulness is for the good health we are enjoying since our return to Asyut. There is usually more or less sickness, when changing about, but all the families of this station have got settled with very little cause for complaint this year. At the present time we are surrounded by a sea of Nile water which moistens the breezes, and consequently we are congratulating ourselves over the pleasant weather we are having.

The schools and hospital have opened their doors, and almost everything is down to the regular routine again. One would scarcely know that the hospital had been closed at all. Patients seemed to be waiting to enter. The Pressly Memorial Institute and the college are quite alive again, and if we judge by numbers we would say that they have started off even more prosperously than heretofore. We all rejoice with the Misses Hogg, who are looking forward to the arrival of their mother and the inexpressib'e joy of having her with them for a time. We may not be able to realize it to the full, but we think that our imagination would not lead us far astray.

Dear friends, with all our blessing and causes for thankfulness. we see many needs. And the one thing my soul craves is strength for service, strength spiritual and temporal. There are so many open doors, so much to be done; the 'abor is great, the laborers seem to be few.

Dr. S. E. Johnson writes from Jhelum:

About a month ago, while in consulting room, I heard a cry of distress in the street just facing our dispensary and into which opens the door for out patients. On inquiry, I found a poor, old beggar woman, over seventy years of age, lying across our dispensary door in great pain. We carried her in and when revived a bit by a cup of milk, she said she went begging that morning as usual and a foremost *chaprasy* (court messenger) to whose door she went knocked her down for her importunity, and then, finding she was hurt, had her carried to our hospital street and left her at the dispensary door where I found her. After giving her chloroform we found a bad dislocation of the right hip joint, which was reduced after some difficulty. The story of the old woman's hurt reached the ears of the chief judge (an European) and he made inquiries and sent up the offender to be tried by a subordinate Court, and the result was a fine of rs. 5 —$1.75—for such a grave offense and so serious an injury. But the offender had two native lawyers and I hear did a great deal of bribing to obtain false witnesses. I hear the chaprasy boasted the other day (because he got of so easily) about his being able to make his fine good in one day, during the court hours, i. e., he would make that much off the cases which would come up before his magistrate for hearing. I felt very much inclined to defend the cause of this poor, helpless woman myself but a missionary and law-suits don't sound right, although in this case it would have been helping the Lord's poor. This is a second case of the kind which has come to us for help this year. We are doing all we can to help this poor beggar, leaving her cause with the Lord, who knows the truth and will reward the wicked. "Though hand join in hand the wicked shall not be unpunished." Today we got a pair of crutches for our old friend, and hope she will soon be able to go about a bit. Of course at her age perfect repair of the limb is not possible. This old woman is the widow of one of the leading Mohammedan Mullahs, and the offender and judge are also Mohammedans. It is only the religion of Jesus Christ which teaches respect for old age, true love and sympathy.

India

India news for this month came altogether from the mountains, where the most of the missionaries were gathered for a few weeks of rest. Miss Rose T. Wilson says:

My sister and Miss Emma Anderson decided to stay down on the plains the whole season this year, the latter having some fear of the high altitude. Dr. Johnson has also been recalled on account of the serious illness of her only brother. A week ago the mission welcomed two new little missionary ladies, the Misses Kyle and Anderson. Though both are young and inexperienced, it is expected that in time they will make good, useful workers. Rev. Kyle and Aunty Gordon are not very well just now, but it is hoped that the fine weather and bracing air will soon restore them to usual health.

Mrs. Blanche C. Ballantine writes from Eagle's Nest Cottage, Dharmsala, India, September 12, 1898:

Those of us who have been spending the summer on the hills, have recently been gladdened by the arrival of some others who have been bearing the heat of weather and burden of work on the plains,

but it will be a gladder day still, after the vacation is over and the three or four weeks spent in this cooler climate have had the desired effect on those in need of a change, when we shall all go back to our homes and work again. We find it very pleasant here, and the cool mountain air is certainly in contrast to the stifling heat of the plains; still it is only for the sake of the children that we can be contented to remain away from our homes for three or four months. Truly "there *is* no place like home," even in hot India. However our stay here has many pleasant features. We never grow weary of the magnificent scenery which surrounds us, the grandeur of which we are powerless to describe in a way that will do justice to it. The people here, too, are interesting. Their dress, language, and many of their customs, are quite different from those of the plains. Their houses are built of stone, covered with slate roofs. These houses as a rule are two storied, the lower story accommodating the cattle, sheep or other domestic animals when necessary for them to be housed, while the second story answers for living apartments for the family. These people may be called "clannish," for seldom, if ever, do we find one house or home off by itself, but always, (and the same is true through any part of India which I have seen) there will be found at least two, usually several, and sometimes many houses together; and if there be but two houses together, even that number is called a village. The chief reason for this apparent clannishness is that they may mutually protect and aid each other in time of real or imagined danger. These villages here among the mountains (and there are scores of them,) are surrounded by little terraced farms, all of which seem to be well cultivated and fruitful. The people are sturdy and thrifty, and give one the impression that they are capable of high developement, but their superstition and idolatry are apparently no less than that of the people of the plains. Our own mission has no organized work here, but the work of the Church Mission Society (English) is in a flourishing condition.

Miss Fannie C. Martin also writes from Dharmsala:

This is vacation time. Our four mission houses in the hills are receiving new recruits every few days. This evening brought three gentlemen, Rev. Caldwell, Rev. Ballantine and Rev. Crow. Only two more to come and then our circle will be complete. How we do enjoy being together, talking over our summer's work and making our plans for the annual meeting! The fact is that this is about all we can do, as it rains most of the time; so we go to call on our neighbors between showers. We consider it our duty to spend as much of our time out in the open air as possible, when the weather will permit. There are twenty of us here now not including the children, and not one sick, something I have never seen before. Notwithstanding the trying summer, we have all come to the hills looking better than usual. I am sure we all appreciated this blessing, as for the past four years we have had sickness almost constantly.

I am living this year in the house where I spent my first summer, so it seems home-like. Misses McCahan, Young and I are together with the families of Revs. Kyle and Crow. Master Kyle keeps things lively for us. He is just beginning to walk. I think a child is never more interesting than at this age. He is a jolly little fellow, as all our mission babies are.

While out in camp, I have often watched the village women and children gather around the little girl of which our camp was the happy possessor, Helen Anderson, and have wondered how great was the influence she was having upon them. There is no doubt in my mind but that in her three short years she has brought joy to many a poor, ignorant soul. A mother and child are a great help in the work out among the village people, and I hope I may long have the pleasure of their company in my camp work.

MISSIONARY CORRESPONDENCE.

GURDASPUR,
Sept. 6, 1898.

As my work and interest have chiefly centered in children for the last few weeks, I will take this opportunity to write you something abont them. Last month we got Dr. S. F. Johnson to give one of our poor widows work in her hospital. She had but one child, a little girl of eight years named Futha Beebie. It was thought best for her to remain with her aunt, whose husband is our watchman. The girl had never been separated from her mother except for a few days, and she fretted herself into a fever at the thought of it. She so clung to her mother that although believing it was best for her to remain, we almost relented when the parting time came. She sobbed herself to sleep that night, but next morning we succeeded in diverting her mind with some of the paper dolls the dear home girls had sent. We gave her some bright scraps of cloth, and as she had learned to use her needle a little she was soon busy making clothes for her dolls, and has remained quite contented since. One Saturday she came into the Christian sewing-class in a very gloomy mood, having had some cross words with her aunt. Enquiring the cause, I found she had refused to eat her breakfast. Her aunt said: "I had nothing but *kuralies* to make the stew to eat with the chipaties (flat cakes), and because it is bitter she won't eat it." These *kuralies* are a sort of small cucumber, rough on the outside, and quite bitter, but supposed to be very wholesome. The rough green skin is scraped off, and they are stewed and seasoned with butter, pepper and salt, yet not then very palatable. It requires an expert cook to prevent

their tasting bitter. I wondered how many children in America would think times were hard when they had to eat such food. But concealing my pity, in order to teach her obedience, I told her she could not remain in the class until she made up with her aunt and ate her food. In a short time she returned. She needed clothes, and since has almost made a full suit for herself; has learned the alphabet and two lessons in her Catechism. She bids fair to develop into a bright little woman, if she has a chance.

On the 10th of August the wedding of one of our school girls was announced to take place in our Gurdaspur church at 9 a. m. Her name is Maryam. She had read up to the 3rd class in school, and was engaged to a cousin of her sister's husband in a village some 4 miles west of us. The friends of both parties assembled to see the ceremony, and also quite a number of heathen. Rev. Gordon began the service with singing and prayer, reading a chapter from one of the Epistles. Then the contracting parties were asked to present themselves. The bride arose with great reluctance and began to cry. She refused to give the groom her hand, and when the time came, and she was asked if she would take this man for her husband, she frankly replied, "No, I do not want to throw filth all my life." That is, she aspired to a higher life than of a sweeper, and perhaps did not think this dark pocked-marked man handsome enough, although he is a good wage-earner, and works for the farmers of his village. Rev. Gordon at once stopped, closed his book, and told the people they were dismissed. There was great confusion among the bridal party, and some of the women began crying, among them the mother and sister of the bride. The refused groom and friends retired in shame and anger. We learned the trouble to be as follows: Some four years ago the father had betrothed her without consulting her, as the heathen do, and since acquiring some education, she had learned to dislike her betrothed and to desire one of some learning. She had intimated to them before that she would not marry this fellow, but, as the father had accepted money and clothes, he was determined to go on with it—in honor bound, he thought. The groom's party followed them to their home 7 miles away, and tried to make them give up the girl; but they were wise enough not to do so though they made a serious mistake in trying to marry her against her will. The parents must learn that they should consult their educated daughters, and not sell them like cattle. In a day or two both parties were called before Mr. Gordon to adjust their difficulties, and the father promised to pay back all he had received for the same.

This same month we had two other weddings here, which will not doubt be of interest, though not so romantic. One was that of a Salvation Army lad and lassie. As their officers cannot get license to marry, Rev. A. Hogg of our mission was asked to marry them, which he did by our ceremony; but after the couple went to the barracks and went through another ceremony. The other was that of the son of our sweeper, which last several days, of which I shall not have space to tell you now.

On the 30th of August our 23 girls returned from Sialkot Boarding School for vacation, and were soon most of them claimed by parents and friends and taken home. They looked so bright, intelligent and happy compared with those out of school. The most of them have learned to keep house, cook, sew and read; and the two young women teachers who remain with me can embroider beautifully. They have passed the middle school examination, and are an honor to our school and mission, being good pious girls, refined and intelligent. Their names are Hannah and Issie. Such possibilities are before every ignorant, degraded child of India, and through God's grace and the power of His Spirit, all can be transformed into His image. Pray that it may be so!

CYNTHIA E. WILSON.

I have nothing to do with to-morrow,
My Saviour will make that His care;
Should He fill it with joy or with sorrow
He'll help me to suffer and bear.

Letter From Dr. Prochet.

NOTE.—As our church is interested in the work of the Waldensian, the following from a private letter of Dr. Matteo Prochet is gladly given:

COURMAYEUN, Aug. 8, 1898.

Your favor of the 11th of July was received by my secretary, who sends you a report in which you can find something about our work. I am away up in the mountains and cannot lay my hands on other publications which might be useful to you. Courmayeun is located at the foot of Mount Blanc, the giant of the Alps; besides the pure and fresh air straight from the snowy peaks, it offers mineral waters for baths and for drinking. I have come especially for the air in order to fill and refresh my lungs with the Alpine oxygen.

I had to preside at a sad ceremony precisely ten hours after my arrival here. A young American of Philadelphia, aged 22 years, had paid with his life for the bold (some say foolish) attempt at climbing *alone* the Mount Blanc on the Italian side. Not even the most experienced guide would venture to go alone, but he would do it, and, as said, he paid for the temerity with his life. Eight days after his departure from Courmayeun his corpse was found lying on the ice with arm and leg broken, and three holes in the head. I had to officiate at his burial.

The annual reports of our missionaries are coming in and, on the whole, bring cheering accounts of work. I say "on the whole," because the world is still the same as it was centuries ago. You remember how our Lord Himself was welcomed in one town and almost driven away from another, and you have not forgotten the awful, "Woe unto you Chorazin and Bethsaida, woe to thee Capernaum." So we find much acceptance in some places, and deaf ears in others. But I repeat it, with a thankful heart, on the whole the work may be said to be prospering.

I might tell you of Rissi in Sicily, where we had no less than 680 pupils in our schools, 650 of whom are children of Roman Catholic parents. We inaugurated a church, in Rissi, on the 5th of July. The priests tried to create disturbance, but the head of police summoned before him Canon Calabia, the most troublesome of them, and plainly told him: "Take care sir, if any trouble arises in the town to disturb the evangelicals in their religious service, I'll begin with putting you in prison." Then the canon announced that he would preach in the principal church of the town at the same hours when religious services were conducted in ours, hoping very likely that many would go to him rather than to us. Well, our church was crowded with 500 people and more, whilst the poor canon had 20 to 25 hearers!! That shows how much, in some places, the papal church has fallen in the eyes of the people; and mind that our church members amount only to 135 out of a population of 15,000!

I wish you could tell me in your next letter that you have dismissed that unwelcome visitor called influenza, a queer illness which goes round the world. We had a great many cases in Italy this year.

Yours Very Sincerely,

MATTEO PROCHET.

YOUNG PEOPLE'S DEPARTMENT.

"Yet do thy work, it shall succeed
In thine or in another's day,
And if denied the victor's meed,
Thou shalt not lack the toiler's pay."

What Will You Do For Others.

A Missionary Exercise, requiring Six Juniors.

NUMBER ONE.

What would you do if you had bread,
Yes, plenty of bread to spare,
And some poor children, ready to starve,
Should ask for a little share?

CLASS RECITE TOGETHER.

Chorus.—We would give, gladly give, unto those in need,
And the poor and hungry would haste to feed.

NUMBER TWO.

What would you do if in your hand

You carried a healing cup,
And all around the sick and sad
In pitiful pain looked up?

Cho.—We would give, gladly give, unto those in need,
If the sick and suffering for help should plead.

NUMBER THREE.

What would you do if you were rich,
And if you were strong and wise,
While others near were weak and poor,
With no one to help them rise?

Cho.—We would give. gladly give, unto those in need,
We would help all the lowly, the weak would lead.

NUMBER FOUR.

What *will* you do? For you *have* bread—
The Bread of Life, and to spare.
There are millions who need what you have now;
How much for them do you care?

NUMBER FIVE.

What will you do? You have each a chance,
Though not very rich or great;
There are heathen at home and abroad;
For what you can give they wait.

NUMBER SIX.

What will you do? Will you give what you have?
And do what you can to-day.
What will you do? For they die so fast.
You must not, dare not, delay.

Chorus.—We will give, freely give, unto those in need,
The command of the Saviour we'll gladly heed.

The six then repeat in concert: "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.—*Julia H. Johnston, in Westminster Quarterly.*

Do the Juniors know this story repeats itself? A missionary in the West writes:

There are people here who have been connected with churches in the eastern States who have apparently forgotten than there is a God in heaven, a hell or day of reckoning. A child of a parent with a membership in the East, one day saw a lady kneeling at her bedside praying; she asked: "What are you doing?" "Praying," said the lady. "Who do you pray to?" said the child. "To Jesus," was the answer. And the little thing asked, "Is He under the bed?"

A teacher in one of our mission schools in New York City, when a new scholar was brought in for instruction, leaned over and asked her name, and followed with other questions with the purpose of making her feel at home. She talked simply, so that the little thing could understand her, and as she questioned, she asked: "Do you know who is Jesus?" The child looked at her with a frightened expression, gave a quick look about her, and said: "It's swearing." Horrified, that teacher discovered that all the child knew of the Saviour of the world was that His name was used in rough oaths.

One way of helping others in missionary work is by passing along good things as they come to our notice. So if you wish to be of help to your Young People's Department send along any good programme of meetings, or suggestions for interesting young people.

The Junior Superintendent—Her Duties, Privileges and Responsibilities.

Junior work is just in its infancy. The object of this work among the children is not to supplant the work of the parents, but to help and stimulate them to greater diligence. No one can take the place of the parents. They stand charged unconditionally and continually with the physical, mental, moral and religious welfare of their offspring.

The work of a Junior superintendent, especially with the co-operation of the mothers, is a great means of helping the children into Christian manhood and womanhood. As "the mother in the home moulds the character of the nation," so the successful superintendent, by her tact, wisdom and earnestness, will help to mould the Christian character of the children under her care. She must be of a cheerful disposition and assure the children that she loves them. To carry

on the work of the Lord, we must have the love of God in our hearts. Love is the fulfilling of the law. (John 5:3). "For this is the love of God, that we keep His commandments." The one great message is love. (John 3:16.) "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on him, should not perish but have everlasting life." Let a child once taste the love of helping others, he will want more. The majority of women who are interested in missionary work today were taught to love it in their youth.

It is a privilege to be chosen to work in the Master's service as superintendent of the Juniors. Yet duties and responsibilities go hand in hand with the privilege. Duty is what one is bound to perform. "Whatsoever ye do do it heartily as unto the Lord and not unto men. Leading and training children is a sacred trust, that must be accounted for at the last day. It requires time and labor, but saving souls means a sacrifice of both of these, and one cannot think of self.

The duties of the superintendent are many. She is expected to be present at every meeting; to divide the Juniors into classes; to select competent leaders for these divisions. The superintendent should meet with these leaders and plan the work from month to month and have programs arranged one month in advance. Hours must be spent in reading to be posted on the missionary work of the world, more especially our own church. She should call on the parents and friends of the children and make them feel that she is interested in their children and urge upon them prompt and regular attendance. She should constantly impress upon the minds of the children that all they have belongs to the Lord. Teach them that true happiness comes not in the having or getting, but only in giving, and that it is more blessed to give than to receive. She should act as general treasurer of the Juniors. The superintendent should not only perform these duties, but, during the intervening days and weeks, she should pray for the children and for more earnestness in the meetings, and the advancement of Christ's Kingdom.

Many excuses are given for not working in the Master's vineyard. Is it not true that a lack of wisdom or not knowing how, is a standing excuse among the women of the church? Daniel Webster was once asked to name the grandest thought that he had ever had. He replied "The thought of man's responsibility to God."

The sowing of the gospel seed in the hearts of the children is a very responsible trust. The minds and hearts of the young are very tender, and the pure word, as it is in in Jesus, shouldonly be sown. No one can measure the effects of early teaching. All know that some of the deepest impressions upon our hearts were some words or teaching when we were children. As the twig is bent the tree is inclined. A child's character is moulded during the first few years of its life. Our Saviour when upon the earth loved the children. He had them brought to Him, that he might take them in His arms and bless them; one of the earliest memories of His gracious words is that beautiful text: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

No duty should be performed as simply a duty, but as a privilege. For if the love of Christ is warming the springs of our inner life, it will be known and appreciated by those around us. Then is it not our privilege as well as our duty to teach the little Samuel's to hearken and heed the voice of the Mighty One, and the little Miriams to sing the song of triumph and lead them into the Master's service.

MRS. EMMA MCMILLAN KYLE.

Conversion of Little Children in the Black Belt.

A very serious question arises in our mission work about the conversion of little children. While under all conditions, the earlier in life one is led to the Saviour the better, it is, more especially true of these little ones in the Black Belt, who without the all-powerful arm around and beneath them thus early, must, from the very nature of things, from inhaling the immoral atmosphere which fills their daily life, be sickly though brought under good teachings later on. A

number have been led almost to the point of confessing their Saviour, but fear of their parents, the jeers of others, together with an inborn superstition regarding conversion, makes them hesitate and go back. For although our people are very religious, yet most of them do not believe in their children being converted until they are at least 12 years old. They seem to feel that the young must first learn a great deal about sin from experience before they can understand about sorrow for sin. Then they can mourn and weep because they have so many sins to ask forgiveness for.

A native minister once said in one of our meetings, that parents had to bear their children's sins until they were 12 years old, "and," he added, "if that parent got a big pile o' chilin' he's got a heavy load to tote." When one wants to become a Christian, he receives numberless voluntary directions from the old people as to the steps that must be taken, chief among which is going to the woods and graveyards to pray. As satisfactory evidence of a change the convert must publicly tell a great story of having gone to hell, or of some startling vision, in which a voice spoke to him telling that his sins are forgiven. These accounts are listened to with the greatest interest, the older members often ejaculating amid the recital: "He's shi got it," "Dat's it, chile," "Ise been dar mysef" etc., etc.

We feel sorry for our little boys and girls, when, during some special effort, they go sad and weeping, looking for something supernatural to assure them of their acceptance with Christ. A great many parents say openly that they don't believe in Bible religion. "De ole slave time 'ligion is good nough for me." Sometimes we wonder if it were not better that they knew nothing at all of God than have this mixture of truth and error.

One of our little pupils whose home is about seven miles from the mission, among a very superstitious people became very much concerned about her soul, but when shown, "He that believeth hath everlasting life," she could not conceive of anything so simple. She wanted God to strike her, she said, or show her some sign. One day I asked if she did not believe that her prayers were heard. "No'm," she sobbed, "I aint been prayin' right, I reckon,"

Dear Juniors, with loving Christian parents, with intelligent instruction and training, pity and pray for this little girl and the multitude like her, who are deceived by superstitious leaders.

But better days will come for our people. It is human nature to be slow about accepting new doctrines, and our ignorant race whose minds are prejudiced against what they label, "white folks deligion," is no exception, Christian teaching such as our missions are giving will tell. The Bible is studied daily in our schools, Psalms explained and committed to memory. Even in our Mother's meetings psalm-study occupies an important place. God's Word, the seed of the kingdon, will produce fruit. The leaven hidden in the three measures of meal will some day leaven the whole. God speed the day.

TILLIE E. JOHNSON.

Suggestions for November Meeting.

Subject.—"Native Christians."

Use a familiar Psalm with which to open the meeting.

Choose for Scripture lesson Acts xi, calling special attention to latter part of the 26th verse. Ask that at the close of this reading every child in the room take part in the prayer service, beginning at the back row one following another until all have prayed. Suggest such petitions as "Lord teach us to pray." "Put words into our mouths," etc., for the timid ones to use. Sing one verse of a number selected by youngest child present.

Leader can now call for answers to questions which she has handed out beforehand, and if possible she should have succeeded in getting the help and a interest of the mothers, so that the answers shall be short and to the point. Some of the following may suggest other and better questions to leaders.

What does it mean to be a Christian?

Does a Christian in a heathenland believe

as one here does?

Why is it harder to be a Christian in foreign lands than here?

What must a native Christian give up in a social way often-times? What in a business way?

How many native Christians are there now in India? In Egypt? How many ten years ago?

What is the religious belief of many of the relatives of our converts in India? In Egypt?

Do the missionaries have as much to encourage them as our ministers do in this land? Why?

What should our prayers be for these native Christians and their teachers?

Another and probably more interesting way to teach this subject would be for the leader to tell an imaginary story of the lives of the two little Christian girls—one born here and one in India. See Dr. Gordon's book "Our India Mission" and other missionary narratives for facts and illustrations.

Close meeting by summing up teachings and by a short prayer, thanking God for his blessings and praying that many more Christians may be brought to Him.

Sept. '98. MINNIE MCDILL MCMICHAEL.

EDITORIAL.

Thanksgiving.

What a reverent, picturesque, and interesting sketch of the first Thanksgiving of our Puritan forefathers in New England, the Thanksgiving number of the Ladies' Home Journal of last year contained!

A grand memorial day that was—nature and grace happily blending, the golden October sun sending down its beams, and field, forest, and ocean, at the call of man, joyously heaping up their bounty! And what guests graced that feast, presided over by stately colonial dames and maidens who were not afraid or ashamed of the knowledge of cooking; great officers of church and state, and last, but not least, Massasoit and his troop of ninety Indians, who entered Plymouth on Thanksgiving morning with a whoop!!

No wonder these latter gazed in astonishment at that banquet and did ample justice to it, a feast not only "of reason and flow of soul," but of great steaming bowls of chowder, wild turkeys, geese, deer, fish; and oysters the first (but by no means the last) ever seen by white men, kindly brought by Red men neighbors; while fruits, nuts, and flowers from the "wild old woods," where the first day of the feast was held, formed the beautiful and artistic centre-piece. Abounding was the spirit of thankfulness to the kind Providence which had watched over and prospered the brave little colony. Great were the words then spoken, and Elder Wm. Brewster was no mean prophet when he said, that day would have a great effect on coming generations; for the Puritan Thanksgiving has become the great Thanksgiving day of the American Republic from Atlantic to Pacific, and from Lakes to Gulf.

Nearly three hundred years have passed. and this year of grace, 1898, finds us with as much to be thankful for to the gracious God of nations as were the pilgrims of Plymouth!

> Blessings by land and blessings by sea,
> Blessings for time and eternity.

In the first place all Christian people, and others as well, should be thankful for a President, who, in the first flush of victory, could call the whole nation to thanksgiving and months afterward, at the Chicago Peace Jubilee, could utter such words of devout thankfulness, of great thought and steadfast purpose, as to set the pace for the highest kind of Christian living and thinking, from mansion to cottage.

We should be thankful for the striking acknowledgement of a kind Providence by the secular as well as the religious press, initiated, all along the military line, by great sea-captains, army generals and soldiers on the tented field.

We should be thankful too for the wonderfully small loss of life in the late war; hardly as many killed, all told, as in one unnecessarily shocking sea disaster. Though

there was sickness, great care was taken to relieve it, and it did not spread in to the country, a fact which should be noted.

Never should comfort degenerate into useless luxury, ease into indolence, or thrift into avarice or extravagance; and our country has set a noble example of heroism in both rich and poor. Wide open doors of evangelization, commerce and colonization, have suddenly been revealed to us, and we will do well to thankfully enter these, for "There remaineth yet much land to be possessed."

Remember the blessings to the churches of this land; remember countless individual benefits; remember great harvests, particularly in stricken parts of the West, "bringing food and gladness;" remember kind deeds of friends; remember the friendship of England; remember loved ones gone before, and above all "Thanks be unto God for his unspeakable gift."

Seguna, a Story of Native Christian Life.

(Miss Cynthia E. Wilson, of Gurdaspur, India, has kindly sent us the little volume of which the following review, from a well known pen, will be of interest.)

Seguna, a Story of Native Christian Life, by Mrs. Satthianadhan, is a work of peculiar interest, not only to those sympathetically observant of the influence of the Christian religion upon the oriental mind, but also to all who welcome a fresh sheaf gathered in the field of literature.

The preface declares the book to be the "first work of fiction written by a Hindu lady in English." As we peruse its pages the author's ability to write, in what to her was a foreign tongue, with a purity of style that compares with our best English authors, excites both wonder and admiration; and the additional statement that "English is almost entirely unknown to native ladies throughout India" shows this gifted woman seeks to tell her story to English-speaking people.

The monthly reports of our missionaries are read with abiding interest, and we form our opinion of the natives largely from what they tell us. But the missionary can give only one side of the picture. Mrs. Satthianadhan takes us into her own home, and the homes of her friends. The peculiar manners, customs, habits of thought, friendships, antipathies, sorrows, hopes and fears of both converted and unconverted, as seen in daily home life, are graphically delineated.

The author's power of description and characterization are of a very high order; each character introduced stands forth an *individual* in the drama of life. The early history and conversion of her parents are told with wondrous power and pathos. She says: "I loved to draw the incidents from my mother's lips. I loved to dwell on them, and picture them to myself, and when the pictures were incomplete, with love and reverence I tried to fill in the gaps."

The story of "Seguna" is largely autobiographical. In the opening chapter she says: "I shall in my own way try to present a faithful picture of the experiences and thoughts of a simple Indian girl, whose life has been highly influenced by a new order of things."

The thirst for knowledge early shown by the high-hearted girl; her revolt against custom that binds a girl to *chool*—the fire over which everything is cooked; the trials that beset her tender, sensitive soul on entering a mission boarding school; her delight in achieving a medical education,—reveal a character beautiful in its high purpose, unpretentious simplicity, purity and loyalty to truth, with a charming unconsciousness of self-revelation. The missionaries with whom she came into personal relations are sketched with a discriminating pen. While the weakness and foibles of some seem mercilessly revealed, the kindly sympathy and self abnegation of others characterize all they do and say.

Speaking of the book, one familiar with both mission schools and natives says: "What may seem pretty hard criticism of mission boarding schools arises chiefly from a failure to understand native character as Europeans ought to."

The personnel of the book is of interest to the reader from first to last. The setting of the story introduces bits of native scen-

ery that form exquisite pictures thrown upon a word-painted canvass with rare grace of expression and true poetic insight.

The story closes with Seguna's sudden discovery that she had given her heart without full knowledge of the loved one's religious views. Anguished soul searching follows which led to a keen analysis of Christ's claim as saviour, teacher, guide and comforter, that shows reasoning powers of a very high order.

The little volume is a revelation, and wherever read must awaken increased interest and sympathy for the women of India, and should stimulate the Christian world to greater effort to spread the uplifting influence of a purer faith and higher culture, of which Mrs. Satthianadhan's life and work presents the first rich fruit and prophecy of a fuller harvest.

MRS. R. S. FINLEY.

Programme for December.

Subject.—"The Everlasting Promise."

Sing No. 194:1 3, and No. 91:1-2, Bible Songs. Repeat together, as a memory verse, 2 Peter 1:4.

Short Prayers. Bible promise by each one present. Sing No. 80-1,2,

Themes for papers or remarks.

1. The Everlasting Promise; by whom given and to whom made.
2. The Peculiar Treasure of Believers.
3. Its Fulfilment.
   "When the fulness of time had come, God sent forth His Son made of a woman."
4. Jesus and the Promises.

Business Hour. Close by singing No. 171:1-3, verses. MRS. L. C ATCHISON, Carnegie, Pa.

An exchange tells of a home missionary who sent two subscriptions to the MISSIONARY MAGAZINE, one for herself and the other "for one who does not see her duty aright."

The Junior Paper.

From notices in the MAGAZINE from time to time, and especially in this number, our readers and the church at large will be glad to learn that the Junior paper will make its appearance in January. Those having the work in charge are to be congratulated upon the selection of an editor—Mrs. E. M. Hill. A publication devoted exclusively to our Junior organizations, at so low a price as 15 cents, should meet with universal favor. We sympathize with our friends in the tribulation of selecting a name. That has happened before; yet the day of christening has probably never found any person or thing without an appellation, and always a happy one; despite the great poet who has told us how very little there is in a name. The Junior paper will doubtless prove a good and acceptable thing, whatever name shall ornaments its prow as it is launched upon the ocean of a useful life.

REPORTS, Etc.

October Report of Women's Board.

Regular monthly meeting October 4th, Mrs. G. W. MacDonald presiding in the absence of the President.

Foreign secretary reported the departure of the missionaries, including Miss Henrietta Moore, who goes out under the care of this Board. Miss Embleton, of India, is expected home before long. As is well known, all classes suffer from diseases of the eyes in Egypt, and the students in college, being hindered in their studies by this affliction, it was decided to provide, if possible, a remedy for them. A donation of $25 was ordered to be sent to Asyut college, to be used in fitting up a lavatory for the use of the students afflicted in this manner.

Home secretary reports from Miss Speer, of Chicago, 150 calls in September; Miss Morrow, Sioux City, Iowa, 107 calls in August; Miss Barnes, Moline, Ill., 128 calls, 30 meetings. Miss Thompson, of Chicago, sends monthly report; Mr. Morrow, of Simnasho, Oregon, reports that they had no congregation for two weeks, the Indians being away picking huckleberries. They are now returning.

Freedmen's secretary reports from Norfolk, 320 pupils; Chase City, Va.; Bluestone, Va.; Athens, Tenn. Knoxville, Miss Kyle very sick, and the Bible reader reports the interruption of the work on account of soldiers being encamped nearby; had made 100 calls, attended 4 childreu's meeting, 1 missionary meeting and 1 Bible band; Prairie, Ala., 70 pupils; Miller's Ferry, Ala., 88 pupils. Thimbles and needles needed for this

school; $5 sent to purchase supplies. Henderson, N. C., 91 pupils, 345½ yards of material used since last report.

Church Extension secretary reports receipt of several mortgages and insurance policies.

Thank-offering secretary reports having sent 100 Thank-offering boxes to India at the request of Miss Young.

Literature secretary gave a quarterly report. 3539 leaflets sold during the quarter. Balance on hand quarter ending June, $82.-82.

Junior Missionary secretary reported sending out announcements of time of issuing the Junior paper. A name for this paper has not yet been adopted. Cannot some of our young friends suggest a suitable name? The Junior secretary will be glad to receive suggestions.

Quarterly report of the treasurer of the Magazine Committee, Mrs. S. M. Kelso, received, showing a balance on hand.

Treasurer reports September receipts $1846.13; disbursements, $3982.85.

The resignation of Mrs. M. M. Patterson, on account of illness, was accepted with regret. This resignation carries with it the offices of Director of the Board, 1st Vice President, Chairman of Finance Committee and Business manager of the Junior paper, which positions Mrs. Patterson filled with satisfaction to the Board and honor to herself. The vacancy was not filled at this meeting. MARY W. PORTER, Secretary.

Our Junior Magazine.

We are very much encouraged by the replies that have come to us from our Junior secretaries and others about our little magazine. One secretary writes: "I think there will be no trouble doubling, if not trebling, the number of subscribers pledged by this presbyterial, as I have received one-fourth of the number from my own society." Others have expressed their delight that we are really to have our own Junior magazine and promise to work for a long list of subscribers. One society has sent in a list of 120 subscribers, a copy for every member of the society, and have used their honorary membership money to pay for these.

Let the good work go on and let us have the full list of subscribers by the 15th of November. Price of the magazine will be 15 cts for a single copy per annum, or 10 cts. in clubs of ten or more.

The management of this little periodical has been placed under the care of the Literature committee of the W. G. M. S., with three other members from the Board of Directors. Mrs. E. M. Hill, of Pittsburgh, has kindly consented to assume the editorial management, and you will hear from her as soon as the differer t departments have been decided upon and plans more fully matured. Send money and subscription lists for the present to your Junior secretary.

MRS. N. WYLIE STEVENSON,
Perrysville & Kenwood Aves.
Allegheny, Pa.

Home for Aged People.

Our Home for the Aged seems to rest under the smile of Divine approval, for again we come to tell our friends that the Home is free from debt. In September of 1892, when its doors were opened for our first annual reception, there was a debt of $30,000 against the property, and many of our most interested ones looked upon this venture with real alarm. But in less than three years, this full amount, with interest, had been paid, and the list of applicants so many that an annex had to be considered. The Home was enlarged in 1896 at an expense of $15,-000, and the last payment, with interest, on this amount was made in October of this year. Many will ask, How was this done?

We first acknowledge the guidance of Divine providence, the fulfillment of His blessed promises; and the word "blessed" is the grand outline of the mighty pencil which has traced for us the way. He has touched the hearts of those to whom He has entrusted his treasure of "the silver and the gold," and they have remembered our aged ones by bequests, and those who have had but little of this world's goods have contributed much toward making the grand total.

There are now 38 old ladies in the Home, and several applications before the Board of Management. Should they be admitted, every room will be full.

Our lawn fete, held in July, was a success. The day was perfect; people came from far and near, and all helped to make the affair one of profit as well as pleasure. In the evening there was a flag raising, at which the old ladies assisted by putting the flag to the top of the staff. This was followed by interesting speeches from speakers chosen for the occasion. The proceeds of the lawn fete were $1452.

The Board of Managers wish to extend our very best thanks to all the friends who have in the past so generously assisted toward the maintenance of the Home, and to those who have so kindly filled fruit jars and jelly glasses for the coming winter.

Our special need now is for winter vegetables, and if those who have an abundance will kindly remember us, we will be most grateful. MRS. W. W. GRIER,
President Board of Managers.
Wilkinsburg, Pa.

Directory for Sending Clothing to Freedmen.

Norfolk, Va., Rev. Wm. McKirahan.

Chase City, Va., Rev. J. M. Moore, Ph. D.

Bluestone, Va., Rev. W. M. Fowlkes. Send freight to Chase City, and mark "For Bluestone." P. O. address for this mission is Abbeyville, Va.

Henderson, N. C., Rev. Albert N. Porter.

Athens, Tenn., Rev. J. L. Cook.

Miller's Ferry, Ala., P. O.; Rev. C. H. Johnson, freight, Miller's Ferry, care Alabama River Steamer Co., Mobile, Ala.

Prairie, Ala., P. O.; Mr. H. J. Oliver, freight same as for Miller's Ferry, excepting to mark for Prairie.

Summerfield, Ala., Mr. Peter Cloud, via Selma, Ala.

Camden, Ala., Rev. E. K. Smith, Camden, via Bridgeport Landing, Wilcox Co., Ala.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 31 East 9th street, Erie, Pa.]

QUES.—Should the Thank offering be sent to the financial agent of presbytery or to the presbyterial treasurer of the W. M. S?

ANS.—The Thank-offering raised by the missionary societies should always be sent to the Women's Board, through the Presbyterial treasurer of the W. M. S. The money raised by the missionary society is, or should be, outside of the amount asked for by the General Assembly for the boards of the church, and the Women's Board depends upon the money raised in the societies to carry on its work.

QUES.—Is the Thank-offering to be counted as part of the "quota" ot the congregation?

ANS.—No; the "quota" is the amount asked for by the General Assembly for the work of all the Boards of the church except the Women's Board. The congregation should raise the "quota" and every woman in the missionary society should pay her quota to the boards first, and what she pays beyond that into the missionary society should go directly to the Women's Board. It is all this board has to depend upon to carry on its work.

QUES.—In case the auxiliary societies forward their Thank-offering without designating for what it shall be used, as they were requested this year, whose place is it to divide the same?

ANS.—The Women's Board disburses, according to its best judgment, all money placed in its hands which has not been assigned by the society sending it. The Board has requested that societies do not designate their Thank-offering, because the Board knows better than the societies can where the money is needed The money raised by the societies for missions is usually designated by the society before it is sent to the Board. In doing this there is danger of assigning to one branch of the work more than is needed, and to another less. The Thank offering should be left free, to enable the Board to supply the deficiencies, and not have money lying idle in one department and the work crippled in another for want of it.

Treasurer's Report.

Receipts for month of April until 16th, 1898.

[When not otherwise specified the money is from the Presbytery named.]

Foreign.—Stamford, 34; Philadelphia, 55; Monongahela, 39; Indiana, 15; Westmoreland, 133.30; Allegheny, 57; Garnett, 12; Omaha, 8; North Platte 3; Princeton, 2; Sidney, 30; Lake, 59.40; Iowa North Western, 5; Mercer, 29; Cleveland, 10; Los Angeles, 111; Monmouth. 27.42; San Francisco, 47; Mansfield, 5; Chicago, 64; First Ohio, 25; Big Spring, 35.92; College Springs, 45; Illinois Central, 45; LeClaire, 28.60; Iowa North Western, 20; Xenia, 24.50; Spokane, 10; Pawnee, 26; Wheeling, 47; Chartiers, 51; Caledonia, 40; Brookville, 11; Rock Island, 22; Delaware, 48.40; Arkansas Valley, 17.52; Des Moines, 34; Steubenville, 10; Beaver Valley, 107.

Foreign Special.—9th Philadelphia, for girls' school Cairo, 50; 8th Pittsburgh Dorcas Society, scholarship Sialkot, 25; 4th Allegheny W. M. and Benev. Soc., Bible reader India, 100; 2nd Allegheny, Junior M. S., for Bible reader India, 40; and for famine Orphans India, 10; Allegheny Juniors, support of "Hope" Egypt, 20; Garnett, for Miss White, 5; Ireton, W. M. S., Bible reader India, 30; From a Friend Detroit, for zenana work in Cairo, 30; Cove Mission Band, to buy books for Students library India 4 50; Tingley, Little Light Bearers, for famine orphans India, 3; Juniors Wheeling Pres, for Dispensary Tanta, Egypt, 5; Chartiers, for famine orphans India, 8; Beaver Falls, Y. W. M. S. for native helper India, 35; Olathe C. E. Soc. to finish scholarships in Sialkot, 75cts; Indiana, for Miss McKown memorial, 2.30, also for same Big Spring, 50cts, also Kansas City, 1.05, and also Wheeling, 2.

Foreign Salaries.—Miss Embleton. Oakland Chapel, Pittsburgh, 250; Miss Cora B. Dickey, 6th Pittsburgh, 80; Miss Buchanan, Monongahela, 5; Dr. Anna Watson, Monongahela, 25; Miss Logan, Indiana, 99; Allegheny, 150; Dr. Johnson, Westmoreland, 241.15; Miss Hogg. 2nd Allegheny, 175; Miss Smith, Garnett, 9; Kansas City, 52.95; Miss Spencer, Princeton, 45; Mercer, 43; Miss McMillan, New York, 200; Miss Campbell, Monmouth, 15; Miss M. R. Martin, Mansfield, 52; Miss Thompson, 1st Ohio, 62.50; Miss Ella Gordon, Cedar Rapids, 63; Le Claire, 5; Miss Young, College Springs, 164; Miss Fannie C. Martin Conemaugh Y. P. C. U., 27; Miss Sallie E. Dickey, Xenia, 70; Miss McCahon, Chartiers, 92; Miss Corbett, Brookville, 25; Miss Mary A. Lawrence, Arkansas Valley, 43; Miss C. E. Wilson, Des Moines, 86.50; Miss J. L. White, Beaver Valley, 250.

Medical Work Egypt and India.—Monongahela, 32; Westmoreland, 45; From a Friend, Detroit, 30.

Jhelum Hospital, Endowment Bed.—Los Angeles Juniors, 8 76; Kirkwood Juniors, 10.

Home and Salaries.—Stamford, 34; Philadelphia, 25; Monongahela, 199; Indiana, 15.70; Westmoreland. 241.81; Allegheny, 272; Garnett. 37; Omaha, 17.02; Argyle, 15.10; North Platte, 3; Princeton, 1; Sidney, 110; Lake, 110.40; Iowa Northwestern, 10; New York, 5; Mercer, 21.50; Cleveland, 20; Los Angeles, 61.30; Monmouth, 71.84; San Francisco, 34; Mansfield, 33; Chicago, 64; 1st Ohio, 79; Big Spring, 89.92; Cedar Rapids, 53; College Springs, 65.94; Kansas City, 15; Illinois Central, 22; Le Claire, 19; Caledonia, 16.72; Xenia, 55 57; Pawnee, 2; Wheeling, 28; Chartiers, 227; Caledonia, 33; Brookville, 30; Rock Island, 38 03; Delaware, 71; Arkansas Valley, 46; Des Moines, 24; Steubenville, 77; Beaver Valley, 94, and special 10; 33rd street Pittsburgh note and interest in full 117.30.

Warm Springs Indians.—Allegheny, 52; Monmouth, 5; Chicago, 8; Xenia, 45; Beaver Valley, 20.

Freedmen's and Salaries.—Stamford, 14; Philadelphia, 19; Monongahela, 95; Indiana, 15; Westmoreland, 98; Allegheny, 57; Garnett, 20; Omaha, 3.31; North Platte, 3; Brookville, 12; College Springs, country Sabbath school, 1 40; Princeton, 1; Sidney, 27; Lake, 18; Iowa North Western, 5; Knoxville, Tenn. W. M. S., 18; Cleveland, 10; Monmouth, 13.25; San Francisco, 6; Chicago, 41; 1st Ohio, 22; Big Spring, 8; Cedar Rapids, 3; College Springs, 25.86; Kansas City, 5; Le Claire, 4; Xenia, 24; Pawnee, 13 50: Wheeling, 39; Chartiers 64; Brookville, 15; Delaware, 5.40; Arkansas Valley, 17.50; Des Moines, 19; Steubenville, 30, and

for Knoxville, 10 ; Beaver Valley, 49. Rents from Mission Farm Alabama 799.36.

Freedmen's Alabama Farm.— Monongahela Juniors, 171 ; Indiana Juniors, 8 ; Westmoreland, 99.24; Allegheny, 48 ; Argyle, West Hebron Juniors, 8 ; Lake, 15 40 ; New York Juniors, 12 ; Cleveland, 5 ; Monmouth, 1.70 ; San Francisco, 23 ; 1st Ohio, 9 ; Cedar Rapids, 11 ; College Springs, 24 ; Illinois Central, 8 ; Le Claire, 16.72 ; Xenia, 62.50 ; Rock Island Moline Mission Junior Union, 8 ; Wheeling, 5 ; Chartiers, 20 ; Caledonia, 16 ; Kansas City, 8 ; Delaware, 16 ; 2nd New Wilmington Y. P., 6 ; Des Moines, 15 ; Beaver Valley, 27.26.

Little Girls' Home, Knoxville, Tenn.—1st Pittsburgh W. M. S., 55 ; 2nd Allegheny W. M. S., 25 ; College Springs, 5.

Church Extension and Parsonage.—Stamford, 4 ; Monongahela, 46 ; Indiana, 23 ; Westmoreland, 47 ; Allegheny, 120; Garnett, 10 ; Omaha, 4 ; Willamette, interest on loan, 19 50; North Platte, 1 ; Sidney, 5 ; Oakland, Cal., 2nd payment on 3rd note, 69.40 ; Iowa Northwest, 4; Mercer, 20; Los Angeles, 13 ; Monmouth, 12 ; San Francisco, 2 ; Chicago, 16 ; 1st Ohio, 16 ; Findlay, O., on rent, 78 ; College Springs, 20 ; Kansas City, 5 ; Alliance, Neb., last payment 2nd note, 25 ; Xenia, 37 ; Spokane, 7 ; Colorado Springs, on 6th note, 30 ; Pawnee, 8 90 ; Wheeling, 19 ; Chartiers, 17 ; Sunnydale, Kan., on note, 30 ; Spokane, last payment 5th note, 82.40 ; Arkansas Valley, 14.40; Des Moines, 9 50 ; Steubenville, 5 ; Beaver Valley 32.40 ; 2nd Xenia Junior Missionary Soc. Special, 8.

Ministerial Relief Work —Monongahela, 47 ; Indiana, 7 ; Stamford, 10 ; Westmoreland. 14 ; Allegheny, 33 ; North Platte, 1 ; Princeton, 1 ; Sidney, 10 ; Mercer, 7 50 ; Cleveland, 2 ; Monmouth, 5 ; San Francisco, 3 ; Chicago, 5 ; 1st Ohio, 3 ; College Springs, 7 ; Kansas City, 4 ; Xenia, 21 ; Spokane, 5; Wheeling, 5 ; Chartiers, 7 ; Arkansas Valley, 10 ; Des Moines, 2 ; Beaver Valley, 27.

Miscellaneous.—Monongahela, Bethesda Home, 10 ; 2nd Allegheny Junior M. S. District work, 2 ; Chicago, for Messiah Mission, Chicago, 5 ; Xenia, for Xenia Seminary Training School, 10 ; Arkansas Valley, for education, 14.

Orphan's Home Allegheny.— Allegheny, 14 ; North Platte, 2 ; York, Mo. Junior M. S., 1 ; Xenia, 2 ; Chartiers, 2 ; Beaver Valley, 12.

Memorial Hospital, Allegheny.—7th Philadelphia M. Band, 5 ; Allegheny, 18 ; North Platte, 1 ; Lake, Cradle Roll, 2 ; 1st Ohio, 1 ; Kansas City, 2 ; Chartiers, 2 ; Delaware, 1.

Aged People's Home.—Allegheny, 11 ; North Platte, 1 ; Chicago, 5 ; Kansas City, 3 ; Le Claire, 1; Chartiers, 2 ; Beaver Valley, 5.

Life Membership W. G. M. Soc.—Mrs. D. C. Wilson, Tarkio, 25.

Contingent Fund.—Monongahela, 10; Mansfield, 39cts ; Interest from investments, 188.25, from Thank-offering committee, 156.80 ; Interest on ank balances, 46.93 ; Investment reduced, 50

E. J. SLOAN, Treas.

Frankfort Presbytery.

The annual convention of the Ladies Missionary Society of Frankfort Presbytery met in the U. P. church, Tomlinson's Run, Pa., Thursday, Sept. 6, 1898. The programme was interesting throughout The President, Mrs. J. R. Wallace, opened the first session with devotional exercises. In the absence of the Rec. Sec., the Cor. Sec. was appointed Rec. Sec. pro tem ; enrollment of delegates, sixteen responded, representing eight out of fourteen societies.

Miss Bessie Lyons, of King's Creek, read a very interesting and instructive paper ; subject, "What is Missionary Work ?" Mrs. Aldeman, of Ohio then read a paper ; subject, "How many of us in our work seek first God's glory and His Kingdom?" This paper was carefully prepared and left many heart-searching thoughts with us.

After a praise service conducted by Mrs. Bubbet, of Frankfort, resolutions, offering our sympathy and condolence to our bereaved sister, Mrs. S. M. Krohn, in the death of her husband, the late Rev. S. M. Krohn were unanimously adopted and the secretary was instructed to put a copy of these on the minutes. The prayers of the convention were asked for an afflicted sister, Mrs. Jennie Green, of Ohio congregation. We were then dismissed for noon by repeating the Lord's prayer in concert.

We reconvened at 1:30 p. m., a short time being spent in social enjoyment. The opening devotional exercises were conducted by Mrs. J. V. Swearingen, of Tomlinson's Run. Prayer was offered by Mrs. Fisher, of the Presbyterian church of Fairview, W. Va. The scripture lesson, in which the work of the Holy Spirit was deeply impressed, was a great incentive to our work. A season of prayer followed.

Miss Wilda Craig, of Tomlinson's Run, gave a very cordial welcome, in which she spoke of our coming together in the name of the Lord Jesus Christ. We represent 24,000 strong to take the world for Christ. This was very heartily responded to by Mrs. A. M. McCartney, of New Bethlehem. She dwelt upon the thought of coming together to get enthusiasm and help.

The delegate to the W. G. M. S , Miss Flora A. Nelson, of Hookstown, gave a very interesting account of that convention, relating many helpful and inspiring incidents. The report of the different societies of the Presbytery showed an increase of interest and work.

Bible Reading, by Mrs. Mattie Armstrong, of Hanover, in which were embodied many helpful and instructive thoughts, followed by prayer, offered by Mrs. Golden, of the Home Mission field. Then followed a very interesting paper on "Temperance," read by Miss Carrie White, of Frankfort. After which a general conference ; subject, "How can we best work for the evangelization of the unconverted in the Home field." This was opened by a few remarks from Mrs. Moore, of Mt. Pleasant, Pa., and then Mrs. Golden was called upon. Her words to us were twice interesting, she coming directly from the Home Mission field in Nebraska, where her husband labors as pastor of a congregation. She is a bright and spirited speaker, and she related many amusing incidents and some indeed that were sad. Among the important thoughts she left with us was the need of our best men there. Jesus thought it not unworthy of his labor. Don't keep your best men here. Our Home Board supports its missionaries better than that of any other denomination. We need your prayers and then we will get your money.

We were then entertained by the singing of selection (psalm anthem) by the Frankfort quartette. A very able paper was read by Mrs. Potter, of Clinton, subject, "The importance of missionary literature in our societies." A society organized for missionary work must have missionary knowledge and keep the society in touch with the different mission fields. Then followed a most instructive paper on "Tithing as a means of grace," read by Mrs. Jennie Littell, of Service. This paper showed careful preparation and thought. You cannot afford to withhold tithes. Believe this and you will be strengthened in all God's promises. Share your purse with him, and you will feel you share his glory. Following this an offering was taken.

7:30 P. M.—Devotional exercises were conducted by Mrs. Stevenson, of Hookstown, Pa. Rev. Leeper led in prayer, then gave a short address on "missions," which was interesting, practical and stimulating to all engaged in the great work. Then followed an address on Missions, by Rev. Green, who took for his text, "Go ye therefore." This was

most interesting and enthusiastic. "God created nothing in vain. We have a work to do no matter how small. Take it for granted the missionary society is composed of United Presbyterians, and trust your work is in the interest of this church. We are ever fighting God's battles. The W. M. S. are the witnesses of Christ." At the close of this address an offering was taken, after which the resolutions were read and adopted by a waving of handkerchiefs.

The convention closed by the singing of praise and benediction by Rev. McKittrick, of Tomlinson's Run.

The election of officers resulted as follows: Pres. Mrs. Jos. Leeper, of Frankfort Sprs., Pa.; 1st vice pres., Mrs. J. V. Swearingen, Tomlinson's Run, Pa.; 2nd vice pres., Mrs. A. M. McCartney, of New Bethlehem, Pa.; Rec. Sec., Miss Fanny Cameron, King's Creek, Pa.; Cor. Sec., Miss Kate Purdy, of Clinton, Pa.; Treas., Miss Esther Nelson, Hanover, Pa.; Literature Sec., Mrs. Effa Robertson; Thank-offering Sec., Miss Wilda Craig, Tomlinson's Run, Pa.; Delegate to W. G. M. Convention to be held at New Castle, Pa., Mrs. Potter, Clinton, Pa.; Alternate, Mrs. A. M. McCartney. Next annual meeting to be held at Service, Pa.

EMMA STROUSS, Cor. Sec.

P. S.—Members of missionary societies of sister churches were asked to sit as consultate members.

Cor. Sec.

Northern Indiana Presbytery.

The Women's Missionary societies of Salem, Mt. Pleasant and Bethsaida, Northern Indiana Presbytery, having no presbyterial, held a joint meeting, September 29, at Bethsaida.

An interesting programme, discussing the various phases of the "women's work" in the United Presbyterian church, was ably carried out. A committee was appointed to correspond with the other societies of the presbytery relative to the organization of a presbyterial, and, if such be impracticable, to arrange for a similar meeting next fall. A sumptuous dinner was served at the church.

Tipton, Ind. MRS. R. H. BOYD.

ENTERED INTO LIFE

Mrs. Martha Kennedy.

The W. M. S. of Goldfield, Ia., wishes to place on record this tribute to the memory of Mrs. Martha Kennedy, who passed away Sept. 27, aged 75.

She was a modest, unassuming Christian, faithful in attendance on all Church services, an inspiring listener, ready to aid in every good work.

We gladly bear testimony to her noble Christian example and influence, and feel that we are the better for having known her.

"Blessed are the dead who die in the Lord; they do rest from their labors and their works do follow them."

COM.

Mrs. Mary T. Strong.

The W. M. S. of Paxton, Ill., have been called, in the Providence of God, to mourn the death of this true follower of Christ, who fell asleep in Jesus August 2d, 1898.

Although comparatively young, Mrs. Strong impressed all who met her, with the depth and earnestness of her Christian character. She united with the missionary society very soon after its organization in '82, and proved herself possessed of God-given talents, which she used for the Master in church circles and in the home.

Today she is universally missed, and we extend to her bereaved husband and children our heartfelt sympathy. We commend you to the great Father of all who promises, "I will not leave you comfortless; I will come to you."

MRS. JOHN MOFFETT,
MRS. WILL WESTBROOK. } COM.

Mrs. Mattie Bicket Trimble.

The W. M. S. of the United Presbyterian church of Paxton, Ills., offers this tribute of love and respect to the memory of Mrs. Mattie Bicket Trimble, who was born May 16, 1843, and fell asleep in Jesus Aug. 29, '98.

Although she had been in declining health for some time at the last the summons came as a thief in the night, with this exhortation, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

We gladly bear testimony to her noble Christian character in her home and in the church. She was ever ready and willing to aid in every good work. We extend our sincere sympathy to the bereaved husband and the aged father, and to all the friends commending them to the tender care of the Good, Shepherd in whom she trusted. COM.

Mrs. Ellen Hanley McElroy.

A tribute of love from the W. M. S. of the United Presbyterian church of Paxton, Ill., to the memory of Mrs. Ellen Hanley McElroy, who departed this life Aug. 14, '98, after an illness of nearly one year.

In the year 1882 Mrs. McElroy assisted in organizing our missionary society, and was always a cheerful, willing helper. We will miss her, but her memory will be as sweet as the perfume of a rare and beautiful flower.

As a society we extend to her beloved ones our heartfelt sympathy, and commend them to Him who is able to comfort them and lead them through the path in which she loved to walk.

MRS. ED WESTBROOK,
MRS. WEAVER WHITE. } COM.

Mrs. Margaret Morrison.

The W. M. S. of the U. P. church of Paxton, Ill. desire to offer this tribute of respect to the memory of Mrs. Margaret Morrison.

A long life of service for the Master was closed with the departure of our beloved sister. She was faithful, constant and active in all the busy field of her life's calling, and to her friends her past life comes as a beautiful picture of Christian trust.

Her Christian life, day by day and year by year gave undoubted proof that she loved her Saviour. She ever sought Him in His word, in His church and in the ordinances of His house. She could truly say with the Psalmist:

"I joyed when to the house of God
Go up, they said to me.
Jerusalem, within thy gates,
Our feet shall standing be."

We extend our sympathy to the bereaved family and commend them to Him who said, "I will not leave you comfortless."

MRS. WM. WILSON,
MRS. R. KEATOR. } COM.

Tribute of Respect and Sympathy.

The W. M. S. of Oakland U. P. church wish to place on record this tribute of respect in memory of our dearly beloved sisters, Mrs. Ada Krohn and daughter, Emma, who have been bereft of a beloved husband and father, and we of a dearly beloved pastor. We share with them their sorrow, and our heartfelt love and sympathy goes with them wherever their lots may be cast.

May they find loving hearts and kindly extended hands to greet and cheer them in all the walks of life. We miss their cheerful presence and helpful work among us. They were always ready and energetic in every good word and work. May Heaven's choicest blessings be theirs.

MRS. EMMA MORROW,
MRS. MONROE WYLIE,
MISS JENNIE MORROW.

DESIGNATED THANK-OFFERING 1898.

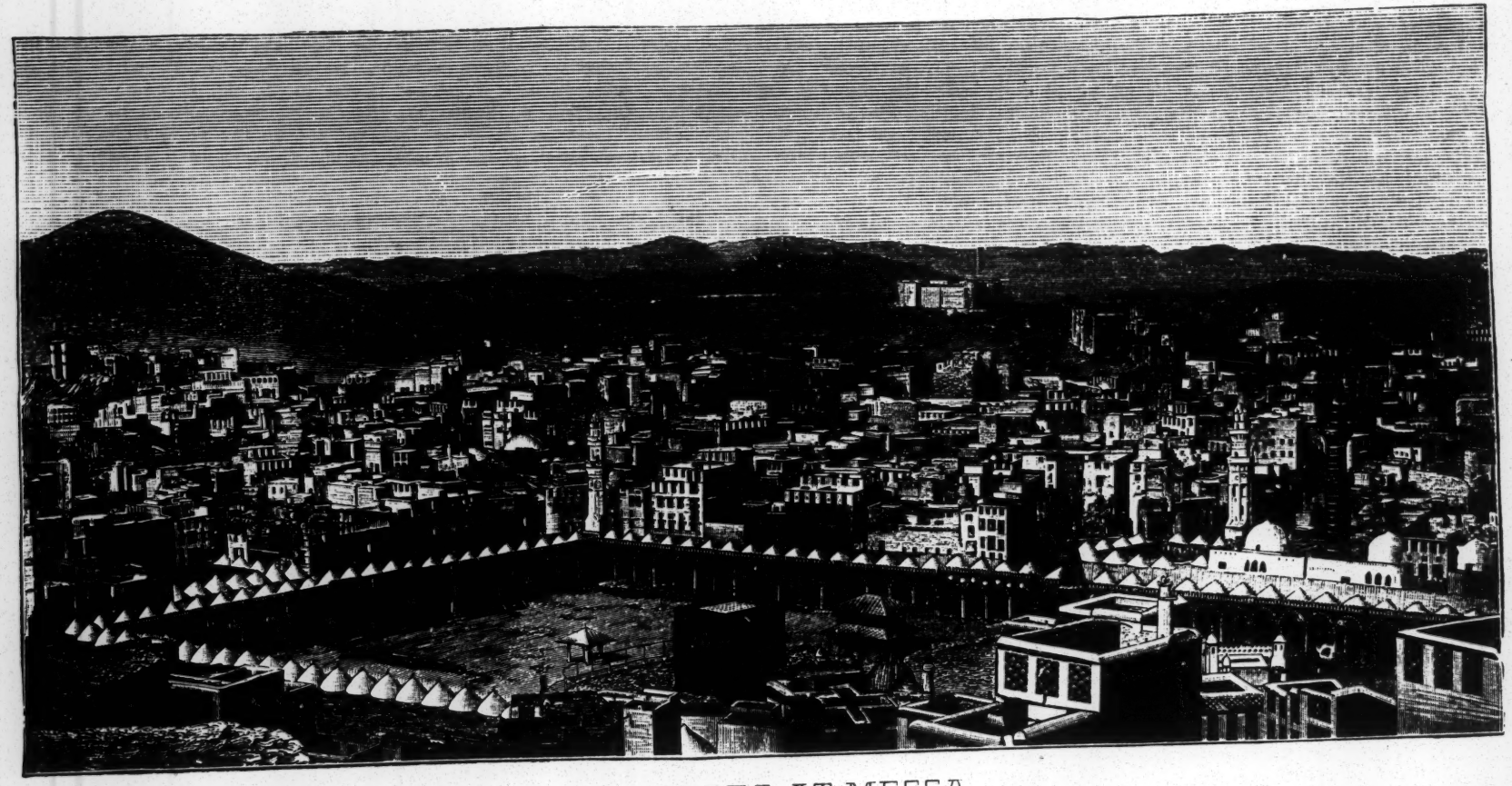
NAME OF PRESBYTERIAL OR INDIVIDUAL.	Foreign	Foreign Salary	Foreign Special	Suffering Cuba	Home and Salaries	Home Board	Freedmen	Alabama Farm.	Church Extension	Good Hope Mission	Dales Memorial	Ministerial Relief	Orphan's Home and Association	Allegheny Memorial Hospital	Home for the Aged	Total
Allegheny		$12 00	$10 00		$84 50	$12 00	$1 50			$12 00			$5 50	$17 00	$45 00	$199 50
Beaver Valley			6 50	$5 00												11 50
Brookville	$4 00	8 00			4 55											16 55
Cedar Rapids					7 50		7 50									15 00
Chillicothe	23 12				12 20		5 60		$12 60			3 69				57 21
College Springs			12 00					$4 18								16 18
Colorado	7 34				7 34				7 34				1 70			23 72
Delaware								12 00								12 00
Garnett					15 00											15 00
Illinois Central	15 00				10 00											25 00
Indiana	41 50		12 00		41 00		41 00	8 00	41 00							184 50
Indiana Northern	13 00															13 00
Mansfield	16 00				47 00											63 00
Mercer	15 50		6 08													21 58
Monmouth	18 00				46 50											64 50
Monongahela					50								1 50	5 00		7 00
Omaha	24 00				23 00											47 00
Philadelphia	14 56						10 00				156 67					181 23
Rock Island		10 00														10 00
Wheeling	123 51		30 50		108 81											262 82
Mrs. R. Eliza Adams	5 00						5 00									10 00
Total	$320 53	$30 00	$77 08	$5 00	$407 90	$12 00	$70 60	$24 18	$60 94	$12 00	$156 67	$3 69	$8 70	$22 00	$45 00	$1256 29

DIVISION OF THANK-OFFERING OF 1898.

At a regular meeting of the Board of Directors, Tuesday, June 7th, 1898, the Thank-offering was divided, after the designations $1,256.29 were deducted from the whole amount, $17,914.82, as follows:

$5,000.00 to Foreign Missons.
3,329.27 to Home Missions.
5,000.00 to Freedmen's Missions.
3,329.26 to Church Extension and Parsonage.

{ *Revised and corrected from the July number.* }



THE KAABA AT MECCA.